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"BEFORE THINE ALTAR KNEEL"

Communion rail is dedicated in Brooklyn church

No. 14

JANUARY 5, 1955

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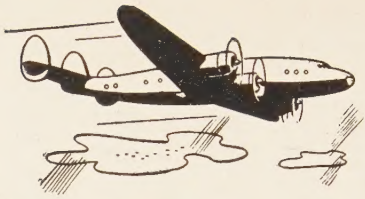

Out of This World

I FASTENED THE SAFETY-BELT of my seat. This was the last stretch of the longest, unhappiest journey I had ever made. Emotions and physical endurance had been strained until it seemed I no longer felt or cared about anything. This numbness made me shockproof. Then I happened to glance into the compartment ahead. A boy of about 16 sat facing me. His fingers were fumbling over a book of Braille on his knees, and he frowned slightly, as if the reading was a bit difficult.

What a cruel fate for one so young, I thought.

HE DIRECTED A REMARK to the girl facing him, and she turned to look back into the plane. She peered with only one eye. The other was sightless.

As I stared aghast at these two y people, a boy of about 13 appeared, ing between them to reach the w cooler in the aisle. He drained his then turned and talked to the girl— his fingers. She flashed back to hir answer with fingers as adroit as his. spoke to the blind boy and in a mo all three were laughing gaily, as fu life and enthusiasm as any normal agers.

I LOOKED AT THE EARTH rapidly fa away from the plane. I looked at th above, cloudy but clearing. We away from the earth, its confusions troubles. And then I knew that it's the earthly things which are most im tant, but rather the inner, out-of world life. —VIOLA L. SC

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VER PICTURE. On Dec. 5 a communion rail was dedicated at Incarnation Church, Brooklyn, Y., in memory of Mrs. Anna Maria Miller, wife of the church's pastor, Dr. Harold S. Miller.

THE CHURCH IN THE NEW

Iron-Curtain churchmen are helpful

If churches in Communist countries prove useful to their Red rulers, they may continue to exist indefinitely. Last month churchmen in all Iron Curtain countries were demonstrating their value by sharing in a Communist propaganda campaign against rearmament of western Germany.

Ten Czechoslovak church leaders, including Prof. Josef Hromadka and Lutheran Bishop Jan Chabada, addressed a "letter to our German brethren," asserting that "we cannot be silent about the efforts of those circles which want to make of western Germany a vast arsenal and a living threat to all of peace-loving Europe and mankind."

To restore the unity of Germany it is necessary for Christians, the Czechoslovaks said, "to do everything to prevent rearming of western Germany." Hungarian Bishop Albert Bereczky in Budapest urged German Protestants to "save their fellow-countrymen from the dangerous way of becoming the menace and destruction of all peoples."

Campaign is well planned

Lead-off man in the Communist propaganda drive had been the Russian Orthodox Patriarch Alexei. He made two points in a radio message which was broadcast repeatedly from Moscow: 1) he condemned West German rearmament, and 2) supported recent Russian proposals for increasing armament of East European countries.

A Russian Orthodox leader, Metropolitan Nikolai, toured satellite countries in December to see that propaganda plans were carried out. "Patriotic priests" visited towns and villages of a half-dozen countries denouncing Americans other Westerners as "criminals, o unleash a new, bloody war upon world, especially upon the peace-l countries of the camp of democ headed by the Soviet Union."

A radio report from Prague said Roman Catholic bishops of Czech vakia met to approve "a message t Roman Catholic episcopate and cler western Europe, asking them to avert the increasing danger of war." man Catholics in Poland, accordi the Warsaw radio, appealed to all olic newspaper publishers in Euro stand against plans for bringing Ger into a West European military alli In Albania the Orthodox Church l Archbishop Paissi, and Msgr. Berna Shlaku—described as "head of the man Catholic Church in Alban broadcast a condemnation of "diab plans of German imperialism."

GI weddings in Spain

Americans were moving into Spa winter with $200 million and blue for creating a 400,000-man army force, and a network of first-class fields. Numerous American soldier civilians will be in Spain for 18 m and some may fall in love with Sp girls. But the Roman Catholic C will be given authority to veto we plans it disapproves.

The agreement between U.S. Spanish military authorities had sent to the Pentagon for final ap this month, it was reported from M by Camille M. Cianfarra of The York *Times*.

Spanish law forbids the marriag Roman Catholic to a member of a

or schismatic sect" (including all testants) if "there is danger of persion of the Catholic party and the offng." Even the marriage of American man Catholics and non-Catholics will be solemnized by U.S. chaplains in in without authorization by the Spanchurch.

criticized agreement

irst American to condemn the mare agreement with Spain was Dr. es A. Pike, a former Roman Catholic is dean of the New York Cathedral iscopal). The deal with Spain, he , sells "down the river our most pres heritage, our religious freedom." mericans explained they were makthe agreement to avoid friction with n, which is almost 100 per cent Ro- Catholic and violently intolerant ard Protestants. Dean Pike said Spain financially dependent on the U.S. friction is unlikely, and "even if our loyalty to our own principle of religious freedom would impair our relations with Spain, our Christian convictions should cause us to choose principle rather than short-range advantage."

DR. RALPH W. LOEW
1955 Knubel-Miller lecturer

Lutherans will hear lectures

A continent-wide lecture tour, focusing attention on "The Church and the Amateur Adult," begins Jan. 10 in Texas. It is the tenth in the annual Knubel-Miller lecture series, honoring the first United Lutheran Church president, Frederick H. Knubel, and the first treasurer, E. Clarence Miller. The 1955 lecturer is Dr. Ralph W. Loew, pastor of Holy Trinity Church, Buffalo.

Dr. Loew, speaking on "After Confirmation, What?" will describe the problems of young adults on their way to maturity as church members. The series, consisting of five lectures, will be given in two-day sessions in five cities:

Jan. 20-21—Houston, Texas
Jan. 25-27—Portland, Oregon
Feb. 1- 2—Columbia, South Carolina
Feb. 15-16—Dayton, Ohio
July 3- 6—Saskatoon, Saskatchewan

"True" Baptists get church

North Carolina judges had to study Baptist history to make up their minds what to do about ownership of a $250,000 church property in North Rocky Mount. After a three-month study the state supreme court decided the church belongs to a minority of the members who remain loyal to the Southern Baptist Convention.

In 1953 a majority of the members, led by the Rev. Samuel Johnston, decided to break their tie with the Southern Baptist denomination which, they said, is "filled with modernists and liberalism." Lawyers for the majority group argued that each Baptist congregation is "a pure democracy," and can make decisions on

any question by majority vote.

The court agreed that "a majority of the membership is supreme," but said it is "entitled to control its property only so long as the majority remain true to the fundamental faith, usages, customs, and practices of this particular church as accepted by both factions before the dispute arose."

The court decision, said The Rocky Mount *Telegram,* "establishes an important legal precedent in Baptist church affairs."

Billy Graham has plans

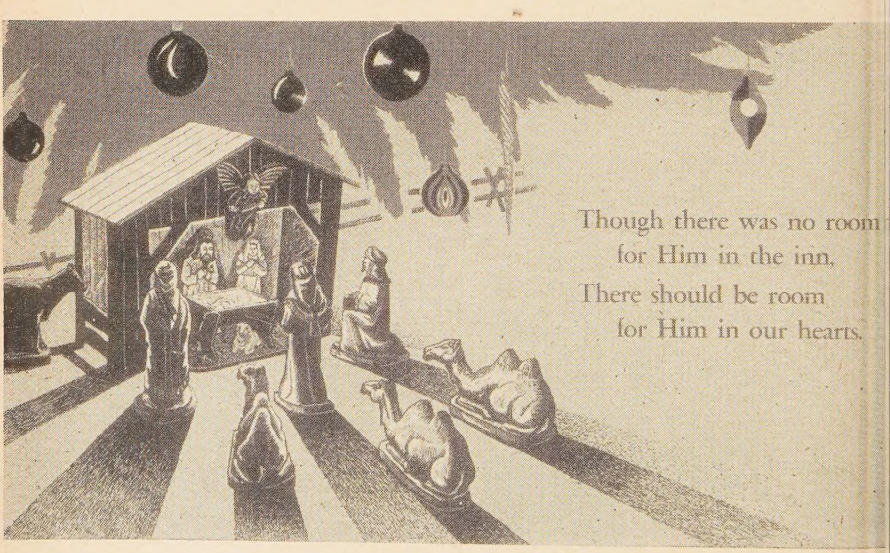
Europeans applauded American evangelist Billy Graham so vigorously in 1954 that he intends to go back to them in 1955, beginning his campaign in Scotland in March. In mid-December Dr. Graham got the idea that he might extend his crusade across the Iron Curtain. "I have received no invitations," he said. "I don't know yet just how these plans will work out."

Regardless of what happens to Red country invasion, the Graham plans for a tour around the globe in 1956. sides preaching the gospel, Grah wishes to tell the world about Amer "The world already knows enough ab our sex and crime, our bad literatu our Grade B movies, and our drun tourists," he said. "Many people of world don't know we have a religi heritage and a moral strength. Perh a tour of this kind which I hope to m in 1956 may be one way to let them cover the truth."

After the Red countries and the glo tour, Dr. Graham may take on a re difficult assignment in 1957—New Y City. Two years of preparation wo be necessary for an evangelistic crus there.

Christmas wasn't only in church

On 1,300 bulletin boards of all W inghouse Electric Corporation plants offices in the United States a Christ poster had been displayed through festival season. It was seen by 116,



POSTER AT WESTINGHOUSE
On 1,300 bulletin boards

'ROM FOOLISHNESS OR OTHER SIN"
NCC President Blake (left)

loyees, surmised Walter C. Koehler, shared responsibility for producing oster.

any who are not church members exposed to the Christian message. inghouse management also approved anksgiving poster (*"Let us put God our shops everyday, and not just on ays"*) and another which will be d at Easter.

r. Koehler is a member of the l of trustees of the Pittsburgh Synod, d Lutheran Church, and was for ears president of the synod's Broth- od.

"Where Is Christmas?" pamphlet distributed on Buffalo, N. Y., buses g the festival season by the transit any management. You won't find tmas "at Main and Court . . . or lway and Fillmore . . . or Second alls," the pamphlet said. "You will find it foretold in the sixth verse of the ninth chapter of the prophecy of Isaiah: *'For unto us a child is born . . .'* Would you read the fulfillment? Turn to the first twenty verses of the second chapter of the Gospel according to Saint Luke. Read again the story of that first Christmas . . ."

Blake was Christmas preacher in Korea

First assignment for Dr. Eugene Carson Blake as president of the National Council of Churches was a trip to Japan, Korea, and Okinawa where he preached Christmas sermons for U.S. servicemen. (Also visiting Far East military bases at Christmas under U.S. military sponsorship was Roman Catholic Cardinal Spellman.)

Dr. Blake's Christmas morning sermon was at the Eighth Army headquarters chapel in Taegu. That afternoon he flew to Tokyo for an armed forces network broadcast. On the way west Dr. Blake stopped at Hawaii to conduct a memorial service on the hulk of the U.S.S. "Arizona" (*see photo*), sunk at Pearl Harbor in 1941. He prayed that the world may be saved "from foolishness or other sin which would lead again to conflict."

Tucker changed his mind

In May the Rev. Irvin St. John Tucker of St. Stephen's Episcopal Church in Chicago sent THE LUTHERAN a slashing article on "the life of the worst of the popes," Alexander VI. "The arrogant claims of the church of Rome ought to be met with something more than courteous tolerance," he stated. The article, which seemed irrelevant to present-day circumstances, was rejected by THE LUTHERAN.

On Nov. 28 the 68-year-old Mr. Tucker was received into the Roman Catholic Church. "This action on my

part," he said, "was largely the result of the five great religious gatherings in the midwest this summer: the Catholic Congress, the Anglican Congress, the Ecumenical Institutes, the World Council of Churches, and finally the Marian Mass."

Feeney followers in trouble in Tampa

Followers of the Rev. Leonard Feeney were still selling books (*The Bread of Life, Saints to Know and Love*) last month, and were still getting into difficulty with the police. Four were arrested in Tampa, Florida, and sentenced to pay a $500 fine or spend 100 days in jail for selling books without a license.

The men represented themselves as agents of the Roman Catholic Church, said City Prosecutor John Twomey. Six of the Feeney book salesmen had been arrested in Milwaukee in June and ordered to leave the city. A year ago 10 salesmen were picked up by police in New Orleans and given 15-day (suspended) jail sentences.

Father Feeney, formerly a Jesuit priest, was excommunicated Feb. 13, 1953, for insisting that there is no salvation outside the Roman Catholic Church (Official Roman teaching is that there may be salvation for some who are non-members because of "invincible ignorance.") A hard core of faithful Feeneyites, calling themselves "Slaves of the Immaculate Heart of Mary," persist in their missionary crusade.

People won't change church membership

Reluctance to transfer membership from "back home" to a congregation in the community to which people move was listed as a serious hazard by Lutherans last month. Each year 30 million Americans move (with the most moving in the 18-to-34 age bracket). "Every move constitutes a potential loss to the church," the Rev. Otto E. Hesla warned a "Lutheran Mobility Conference" Dec. 14-16 in Detroit.

"We are not educating our ch members to make early transfers to congregations when they move," Mr. Hesla. The conference recommer that congregations study their cons tions to determine whether they co any provisions which tend to hinder easy transfer of members.

A Lutheran's loyalty to his own gregation may become a hindranc moving time, Dr. F. Eppling Rein pointed out. "Tightly knit, organic gregational life can be our glory, but

EDITOR RESIGNS

The Rev. William M. Horn, an edito the staff of the United Lutheran Ch Board of Parish Education since 195 leaving his post this month to bec pastor of St. John's Church, Overb (Philadelphia). Mr. Horn has been tor of the Augsburg Lessons and prod an annual Uniform Lesson Commer for use in 1954 and 1955.

be our doom." The conference was that surveys of rural congregations that from 37 to 65 per cent of the bership loss consists of persons ped from church rolls when no one s where they have moved.

evangelism rally coming

stors and laymen from 10,500 Na- l Lutheran Council congregations in Jnited States and Canada have been d to an evangelism conference in aukee, Jan. 27-30. Attendance is ted to exceed the 20,000 recorded similar rally in Minneapolis in 1952. ening meetings will be held in the aukee Arena, with well-known ers from six National Lutheran cil denominations. There will be ne Bible study, prayer meetings, ssion groups. A four-day preaching n in 106 Milwaukee area churches, guest preachers from all parts of the and Canada, will precede the con- e.

gees arrive

e long delay in arrival of European ees entering the United States un- rovisions of the 1953 act of Con- seemed to be ending this month. utheran Refugee Service welcomed grants reaching New York City on 5, the largest group arriving under ran sponsorship since the DP im- tion ended three years ago.

re are 2,100 assurances of jobs using for refugees now on file with utheran Refugee Service, reported ordelia Cox, which should provide tunity for at least 5,000 individuals ne to America. Committees have rganized in all areas of the U.S. to ponsors for refugee families. Gov- nt officials estimate that 46,500 will mitted to enter the U.S. in 1955. number arriving under Lutheran rship depends on the number of assurances of jobs and housing which are secured.

People who came to America under the old DP law, expiring in 1952, provided most of the assurances for the immigrants arriving in December. Besides refugees admitted under the 1953 law, there were 643 arrivals sponsored by Lutherans under regular immigration quotas in 1954.

Vatican attacks Peron

Argentina's President Juan Peron plowed ahead last month in his attempt to punish the Roman Catholic Church, and from Rome came the church's angry reply.

The Argentine parliament pushed through in one day a bill permitting divorce and the right of remarriage for couples legally separated for a year. There had been a law defining seven grounds for legal separation, but not permitting divorce and remarriage. The new law, to go in effect March 15, is contrary to Roman Catholic church law.

Argentina is "oppressing Catholicism, liberty of religion and morals of the Roman faithful, and the rights of the church," said the Vatican newspaper, *L'Osservatore Romano*. The divorce law, it said, is "the latest and gravest episode in a series of attempts against the clergy, catholicism, and the church."

Ten Roman Catholic priests were arrested within a month. A strict limit was placed on outdoor processions and ceremonies—favorite Argentine ways of celebrating holy days. The Peron government took supervision of public-school religious instruction from church authorities in November, and in December ruled that "Catholic Religion and Morality" had been removed from the list of subjects for which credit is given toward promotion.

World News Notes

Peace in '55

Any day a reckless deed somewhere along the cold war front might mean war. But most of the people whose business is to watch for danger signals were less worried than usual as 1955 began.

The four-year struggle to bring West Germany into the alliance against the Reds might fritter out in failure. But West Germany was rapidly regaining economic and industrial health, and would not be a power vacuum which might tempt the Russians to a new aggression. The British, too, were loosening their belts after drab years of postwar poverty, and faced their future more hopefully.

Indochina was rapidly slipping into the Communist empire, but this was an event which had long been expected. As the year ends, a British proposal to recognize Formosa as a country separate from China might be a basis for final liquidation of Chiang Kai-shek's hopeless ambition to regain the Chinese mainland.

Trouble spots in the Middle East had cleared up considerably in 1954. Egypt and Iran had settled their quarrels with Britain. Arabs and Israelis seemed far enough along toward co-existence to seem ready to accept a U.S. plan for joint development of water and power resources of the Jordan valley.

Mr. Huan comes to London

LONDON (Worldover Press). — Four years after Britain's recognition of the People's Republic of China, the first Chinese Communist envoy is now in London.

Britain has had a charge d'affaires in Peking for several years. Until last summer the British envoy in Peking was virtually unrecognized by the Chinese authorities. But relations between B and the People's Republic of China improved in 1954 and the standin the British envoy has correspond improved.

The change came with the Asian ference held in Geneva. There Sir thony Eden was in constant and c personal touch with Mr. Chou E The two statesmen were perhaps major architects of the agreemer Indochina. Significant by-product Geneva were the Chinese decision t point a representative to London an mutual agreement to exchange trade gations. A large Chinese comm delegation came to London in the autumn and a number of influ British businessmen are now in Pe

Among the counsellors to the C delegation in Geneva was Huan H who is now commencing his diplo duties in Britain. He is no strang Britain. Twenty years ago he was dent at the London School of Econ

German students have difficulty

A survey in Munich shows an a ing decline in the efficiency reco German elementary and high-schoo dents.

As compared to 1930 records average 14-year-old achieves in s today what 12-year-olds achieve years ago. Industrial and trade orga tions in Wiesbaden have found that young men applying for trade lic fail to pass the prescribed examina In many professions from 16 to 2 cent fail to pass the test.

Postwar conditions, the popu shift from rural to urban areas, th fluence of film, radio, television an press, are held responsible.

TOPPING THE AGENDA in the 84th Con- will be extension of the draft and ion of plans for military training. Selective Service and Training Act of expires on June 30, 1955. The de- n of Congress will affect the plans ousands of young men, and the mili- security of the country.

he latest Pentagon proposal is a com- ion of previous plans. It shies away the phrase "universal military train- but that is essentially what it is. n emphasis is placed on building up eserves, which are now in a state of pair.

sions

IE BACKBONE of national defense d still be the regular Army, Navy, Air Force, plus the two-year draft ictive military service. The big new re would be the training of 100,000 nteers a year in a six-months' pro- . The effect of this would be to the reserves up to a three-million

e new training program would be 7- and 18-year-olds. Those who vol- r for this training would be exempt the draft. But they would be obliged in the active reserves for 9½ years. e who put in two years of active e would be in the reserves for eight

der the new program, reserve train- would be stiffened and the require- enforced. A whole new curriculum l be developed to keep up-to-date nowledge and skills acquired in six hs' training or two years' service. time each year would be required e reservists to maintain their status. forcement would be drastic. If a six-months' trainee failed to follow through with the reserve program, he would be drafted for a year and a half. If a two-year draftee reneged on reserve training, he would lose all veterans' benefits and get a less-than-honorable discharge.

There would be few, if any, exemptions. Carter Burgess, assistant secretary of defense for manpower, said at a news conference that everyone of military age would eventually be called on to serve.

Implications

ONE OBVIOUS ASSUMPTION of the new proposal is that it is a long-range program, designed to train a maximum number of men at minimum cost. There are serious doubts whether six months' training is adequate for effective defense in an emergency, even when followed by reserve training. The new program might result in a false sense of security.

Many people have qualms about exposing young men of 17 and 18 to the moral hazards of camp life. Much will depend on the training they have received in their homes and churches. If moral fibre is there, it may be strengthened. If there is character weakness, it will be accentuated.

One obvious implication for the churches is that if this program should be enacted, the military chaplaincy will assume new importance. Many more chaplains will be needed, and the demands on them for the moral and spiritual guidance of the men under their care will be heightened. Increasingly, chaplaincy in the armed forces is being recognized as a specialized function within the total ministry of the church.

—ROBERT E. VAN DEUSEN

Canadian Affairs CHURCH-SPONSORED IMMIGRA

AT ITS ANNUAL MEETING in Saskatoon last month, Canadian Lutheran World Relief was confronted with a decision on policy. Year by year since its beginning in March 1946 the organization had been bringing into Canada an increasing number of immigrants. In 1954 there were 5,121 persons assisted, making a total of 13,764 since the war.

Several factors had recently entered the immigration picture, especially a government request that voluntary agencies give up most of their activities in this field. The government suggested the following points:

1. Voluntary agencies should no longer inform, counsel, or otherwise "pre-select" migrants overseas.

2. Voluntary agencies should expand their integration activities (social service) in Canada, using those funds now devoted to overseas work.

3. Voluntary agencies should assist financially those migrants who require loans after they have been selected by the government mission and have received their visas.

4. Voluntary agencies should continue their present programs for the reunion of families and close relatives.

FACED WITH THIS REQUEST, and with a growing sentiment that perhaps the church should get out of immigration, CLWR officers drafted a memorandum on "Church-Sponsored Immigration." It will be sent to church leaders and Lutheran pastors in Canada. It also forms the basis of a reply submitted to the government by the four voluntary agencies concerned.

In specific reply to the government's four points, the agencies declared:

1. A great disservice would be done to those people who are thinking o gration if the voluntary agencies ga their "traditional role" of couns especially in cases of hardship or un worthiness.

2. Funds being used for "pre- tion" overseas could not be divert integration services in Canada.

3. The agencies are prepared to tinue financial assistance to the p whom *they* nominate and sponso opposed to the government plan to migrants first, and then ask the ag to give travel assistance).

4. The agencies are happy to co their programs for the reunion of ilies and close relatives.

The memorandum points out th should not be assumed that we (CL are engaged in a wholesale transf migrants from one country to an Rather our approach is the indiv one. The channels of emigration- gration have many obstacles and is the need for an advocate for p who find difficulties in carrying out human right to emigrate."

"THIS DOES not mean," the mem dum concludes, "that we must ma our program at its present high level cause of the economic situation in ada and developments in Europe number may be considerably less. however, does not justify the concl that services which have been so ne and valuable in the past are sudden longer required. In a world where ple are being constantly uprooted church must—motivated by love Christ and his children—have the chinery available, and be eager and ing to help.

—NORMAN BERR

eath Is a Journey

RALPH W. LOEW

Like any trip, it requires careful advance thinking and planning so that we are not caught unprepared

IO TO ANY TERMINAL—air, rail or bus nd the scene is the same. Travelers ing tickets, caring for luggage, talk- of destination, checking arrivals and artures, making plans. Stand at the et counter and lend an ear to some hese conversations and you will hear n and women planning for trips two, e and even six months away. They getting information, inquiring as to t should be taken, how much, how , the cost.

urneys require preparation and are made suddenly without proper atten- Even the hurried journey of a mo- t has a minimum of required pack- Modern man is able with light lug- and ease of travel to make his trips, journeys require planning.

et stand in a hospital room, talk with patient, let the conversation veer to subject of death and everyone gets t. Let the patient suggest that he may be going to get well and everyone is k to suggest that he get such non- e out of mind. The fact that every- is going to die sometime ought to e this a subject worth discussing with calm reason. The fact that every paper is filled with the stories of n by violence or by the natural course vents makes it one of the most fre- t subjects of any day's happenings.

ERE IS A JOURNEY, necessary, essen- to be made by every person. Why ld we deny it, or act morbidly, or nd that it doesn't exist? If we rush igh life from infancy to the declining years without the willingness to admit to ourselves that there is an end, who's getting fooled? And if we are completely honest, we will also acknowledge the common and normal word for that end. It is death.

Perhaps one of our greatest needs is that we develop a theology, some organized ideas about the God of our lives.

We have become so accustomed to planning our schedules, organizing our programs and going our own ways that we pretend we are the ultimate word on life. But deep in our own hearts, we all recognize our dependence, although we may act independent. That pretense goes into every area of life, finally celebrated in a pretense in a funeral parlor in which death itself is brightened with every effort to escape its reality.

In a study of a struggle with himself, Richard Wright tells of his attempt to escape from himself and concludes, "Man can never escape from himself, nor from the society in which he lives." Indeed he cannot. We can build our faith, or spin our theories, or place our trust somewhere, but in every step of the way,

we honestly have to think about a journey or to pretend that it doesn't exist.

ALL RELIGIONS have dealt with the subject of death. They differ in what they say but they have been concerned with a man's destiny. "It is the merit of the Christian outlook," says one great observer, "that it has at least kept its eyes wide open to the plain facts of life. It has never minimized the uncertainty of human existence. It has looked death straight in the face without blinkers. It has realized to the full the perishableness of all things earthly. It has put its hope in no earthly city. It has not nourished the delusion that all earlier civilizations had their day but our present one is guaranteed to last forever. It has ever warned us that this earth will one day pass away."

During the war, many refugees from Communist oppression hid in the underground, burrowed in the security of namelessness, ran to cover under anonymous tags. Among those who came out into the daylight was one young man by the name of Bela Lasko. Standing before a group, he said simply and profoundly "I am alive." In any other place it might have seemed trite. There it was significant. He had known the cultural death, the death of hopes and dreams and possibilities, and now he had entered into clean daylight again.

TO THINK CALMLY, reasonably, to full of mind and imagination of res hopes on a blessed faith, is to appro the journey of death with honor—to ter into daylight. I would be asha to be caught on a trip without pr thoughtfulness and planning, to be certain as to why the trip was b made. Now that we live in such w of problems, we might with decency at least these things:

Recognize the presence of death as common experience of humanity deal with it with honor.

Plan our lives that we might liv fully and thoughtfully that the surpris death might never expose a bankru of faith.

Consider the opportunities of e day in the light of this swift-passing j ney that we can live in such constru usefulness that no day is lost or no portunity wasted. The greatest wast all is the waste of time. It is irrevoc gone, irretrievable.

Renew in quiet humility and open of heart, one's own faith that floods day with goodness and lives so c pletely that even the fact of death is c lenged and conquered by the fact of

There is no need to be morbid. T is need to live to the full—and that cludes the final journey.

MAN CANNOT ESCAPE the consequences of his sin in rejecting the knowledge of God because he cannot escape the order of nature and history in which he lives and of which he is a part. This natural and historical order is not a moral order within itself, but it is moral because it is the expression of the moral will of God.

—W. T. CONNER in *The Cross in the New Testament* (Broadman)

Return to Religion"—

WHAT DOES IT MEAN?

ROBERT McAFEE BROWN

Is the current "revival" of interest in religion an indication of national repentance and real faith?

IT HAS BECOME QUITE commonplace
se days to talk about America's "re-
n to religion." At long last, we are
l, America is recapturing a sense of
iritual values." We are once again be-
ning "a religious nation."

The evidence for this "return to re-
on" is presented in a list of reasons
picturesque as it is varied:

ok at all the religious movies (*Salome*
r *Quo Vadis*, for example);

ok at the American Legion's "Back
o God" movement;

ok at the way Norman Vincent Peale's
The Power of Positive Thinking has
een on top of the best-seller list for
09 weeks (or is it 199?);

k at how many people Billy Graham
converting;

k at our new stamp and pledge of
llegiance, both of which mention
God";

k at the way our national leaders tell
s that only belief in God can conquer
ommunism;

k at how many politicians are asking
r "spiritual reawakening";

k at the way church attendance is
ooming;

k at the way Arthur Godfrey talks
bout religion on TV;

Look at how many new churches are being built;

Look at . . . look at . . . the list could go on and on.

ALMOST INVARIABLY this uneven accumulation of evidence is interpreted as A Good Thing. Religious journals are pleased. Newspapers editorialize favorably. Preachers are happy. Statisticians are impressed. Politicians mention it.

What is the Christian to make of all this? Should one give deep thanks that people are once more "interested in religion," or should one have some second questions and misgivings? Perhaps the alternatives are not mutually exclusive. In fact, both positive and negative things must be said about this widespread new phenomenon in American life.

Let us try to understand the "double word" by which Christian faith must assess the "return to religion" as something which carries within it both real dangers and real opportunities for the Christian church. (The negative comments are inadequate without the positive, and the positive comments are inadequate without the negative. Christian faith is a two-edged sword; if it wounds, it does so not merely to wound, but rather to heal.)

WHAT ARE SOME of the *dangers* in the "return to religion"?

For one thing, religion can become a very convenient dodge word. It can mean

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inted from Presbyterian Life *by per-*
on. Dr. Brown is a member of the fac-
at Union Theological Seminary in New
.

almost anything the user wants it to. It has no cutting edge. It is very pliable. Sample definitions of *religion* in this new age of spiritual vitality might run, "Oh, you know, values and all that sort of thing," or perhaps, "Being true to your own highest instincts," or perhaps (more indignantly), "Surely you believe there's Something Greater Than Ourselves, don't you?"

It's all so intangible and so easy. I can make "religion" or "God" or "spiritual values" mean pretty much what I want, with the result that I may not be talking about anything more than a high-minded humanism or a glorified Americanism.

Even more disturbing is the way in which God can be manipulated to serve our ends. The tenuous "religion" to which we have "returned" often looks suspiciously like a gimmick for getting what we want.

The cry in Hollywood is "religion is good box office," which means, among other things, "let's cash in."

A SUBWAY POSTER tells me, "Go to church—you'll feel better." But maybe I shouldn't feel better every time I go to church. Maybe I ought occasionally to feel a lot worse, or a lot more conscious of my sin and my neglected responsibilities, and not just receive a soothing little pat on the spiritual back.

"Worship God," I am told on the radio and by the politicians. Why? Because God is supremely worshipful, and this is important no matter what happens to me? Worship God, they tell me, so we can all lick communism. "God" is apparently a kind of superduper secret weapon to be thrown at the commies.

"Pray!" the religious best-sellers tell me. Why? Because this is both my humble duty and opportunity for living close to God, come what may? No. Pray, I read, because it is a dandy devic making myself a successful high-pov executive. Not only will I be ab sleep well at night, and get rid o ulcers, but I'll be able to triple m come.

Another consequence of much c "religion" to which we have "retu is that it has no sense of judgment. genuinely alarming, to me at any to note how frequently our na obeisances to God are made in a congratulatory mood. The notion we are a nation "under God" *oug* be a terrifying, not a smug, notion. an idea which should inspire peni rather than complacency. Instead ing the prelude to new paeans of for America, it should make us deeply critical of ourselves than we ever been before. And it is distu that the "back to God" idea should fire at precisely the time when w most prone to flaunt our Americ at the rest of the world, and tc greatest difficulty in remaining at with our "neighbors," let alone ou emies." It is a sad thing that some most muscular exponents of the gious revival" seem sure that God exclusive property of the United of America.

These are just a few of the re why we must be willing to take a s look at the "return to religion." For are liabilities rather than assets. A is the particular responsibility o Christian to be on his guard a things which may appear to be str ening his faith, when in point o they may be weakening it.

BUT IT IS never enough just to questions or take second looks caustic. That may be part of the of the Christian as he tries to surv world in the light of the gospel.

e is always an obligation to go be-
l that.
e have to go beyond it by asking
elves, "How can the church meet
return to religion' creatively?" We
not be able to do a great deal about
wood, or television, or politicians
invoke the name of God too glibly.
we can, presumably, do something
t the church. Perhaps the most con-
tive attitude, as we face a new year,
d be to say, "The churches are filled.
le are coming (and we must not be
uick to impugn their motives). *They*
within hearing distance. What mes-
are we going to give them?"

is is not a question just for the
ter. This is a question for every
h member, for every person who
to make up the corporate expres-
of Christian life which is the church.
the way in which we answer this
ion will determine whether or not
rica's "return to religion" becomes
asingly superficial or increasingly
und.

RHAPS WE CAN best answer this ques-
n the context of another question:
is the church? And the "return
igion" ought to make us very wary
easy and superficial answer to that
ion. If our answer to that question
hful to the Christian heritage, then
an have some assurance that our
ge in the "return to religion" era
e valid.

let us not offer the easy answer
he church is just a club where one
neet "nice people," or a service or-
ation doing good works. No, let us
r that the church is the fellow-
of those who acknowledge Jesus
as Lord.

w those particular words may have
l of dreary familiarity to you. You
heard them so many times. But
what actually do they mean? This much-abused word *fellowship* originally meant, in the New Testament Church, a community of sharing, of co-operation, of mutual concern. And this is actually one of the most significant and exciting notions that could ever break its way into twentieth-century life. In a day when people are lonely and isolated from their fellow men, when nations are cut off from nations, the Christian church says (or should be saying) that there is a fellowship in Christ which transcends all man-created barriers and bounds, whether they be of race or of nation or of the exclusiveness which is bred in modern apartment-house existence. It is a fellowship that is as wide as the ends of the earth. That is to say, no one who acknowledges the Lordship of Christ is to be denied a place in the community.

AND THE CHURCH, if it is to be faithful to its message, will have to make this sense of corporateness and sharing more a part of its life in the future than it has done in the past. Someone has remarked, for example, that racial barriers are breaking down so fast in America that it may soon be true that the only places where Negroes are unwelcome will be in middle-class Protestant churches and in a number of church-related colleges. That such a statement could be made is not an indictment of Christian faith, but it is a very severe indictment of the flabby and evasive way in which many Christians distort their faith.

But the church does not just parade "fellowship." "Fellowship" can be found in many places. The important thing about a community or a fellowship is that to which (or to Whom) supreme allegiance is given by the members of the fellowship. A political party can create community out of the struggle to elect its candidates to office. The Nazis

created community out of the dream of a Third Reich and the extermination of the Jews. Some so-called "churches" create community out of a humanistic, pat-on-the-back religion and a "gospel" which says no more than "be true to yourself." But the Christian church proclaims a particular kind of fellowship or community—that which is found in allegiance to Jesus Christ as Lord and Savior.

These, too, are very familiar words. And without going into a long theological discussion, we can at least indicate that by them we are saying that the Christian church is that community in which the members acknowledge that, in Jesus Christ, God visited man, participated in the life of man, died for all men, and was raised from the dead to be the final Lord of life and death. To the Christian this is the supremely important fact of all life. It is the fact which "makes" the church, and which remakes the members of the church.

This, then, is the heart of the church's life and proclamation. This is the "good news," which is what our word *gospel* really means. It is good news because it changes everything. It changes how we look at life, how we look at death, how we look at ourselves, at politics, at "religion." Because it is true, we have an ultimate confidence about life that is unshakable. (In case you still wonder about the real source of that confidence, you might take a long look at Romans 8:35-39.)

But—and this is the important thing about the "return to religion" era—in the process of being good news, it must not be transformed into cheap and easy sentimentality. The good news is always two-edged. It is good news, indeed, that we are rescued from our wrongdoing by God himself, but it is bad news, even shattering news, to discover that we to be rescued in the first place, tha are guilty of wrongdoing, of sin. good news and the bad news must s how go together.

THE GREATEST DANGER that faces a us in the church during the era of turn to religion" is that we will v down this good news, that we will the gospel short, that we will talk a victory without talking about stru about new life without sin, abou demption without corruption, a Christ without the Cross, about C tian life without crosses. We mus member that Christian faith does no its blessing upon us "the way we

The first words of Jesus which ar corded in the gospels give us a kin summary of his message. He did say "Come now, you're a very admi person, but just be a tiny bit more mirable and God will smile on you. up the good work!"

He said, "Repent," which is a different word. It means "turn ab "begin again," "get a fresh start." of which tells us very forcibly that been going on the wrong tack and only by the power of God can we off on a new one.

THAT IS VERY DISTURBING. It is the kind of thing that we like to It is not "comforting." It does nc us remain complacent. And in a when religious complacency is liab be the Number One temptation t organized church as big and succe as ours, we need to take it to heart.

The church is not just a mirror o rest of our life and culture. It is no a reflection of the natural man. It witnessing community which must and live out the fact, that becaus what God has done in Jesus Christ, r lives can be transformed.

nd it is a fact to which countless rations of Christians have witnessed, when he is accepted as Lord of life, s changed; that where he is acknowl-d, rather than some other lord, new gs of creative action do flow. And hurch at its best will witness to this oday. The church at its second-best ail to witness to this fact and will aim some other lord, such as self-iency or peace of mind.

the church then, in this new year l, truly be the church, the group of called out (for this is what the word for church really means)— out by God to witness the redemp-ctivity of God in transforming and remaking human life.

If the church can discover a kind of fidelity to that message, then we may hope that it will be equipped to speak to the era of return to religion and to make a contribution that will be positive and lasting. Some people will be driven away, as they discover that they are not prepared to accept religion if it is in the radical terms in which the Christian faith states it. That is not unlikely. Our Lord said on many occasions that people would be "offended" in him. But if some are driven away, others will be drawn more fully in, not by us, not by our ministers, but solely by the power of the gospel, which we all exist to serve.

iana's Roads Teem with Life

OLA L. SCOTT

Business and social activity centers on the highways in a land where people spend their lives out-of-doors

TOURIST in British Guiana soon ers that the Guianese spend their lives out-of-doors except for a few g hours. Certainly as the traveler his way along the one or two main of the colony he would conclude e highway is home for both the and their livestock. Not only e road bear the usual automobiles, and donkey carts, but it is the ing place for babies, cows, sheep, kids, lambs, pigs, dogs, ducks, s, and occasionally an alligator.

The highway is also the children's playground by day, the arena for hot-headed fisticuffs, and the adults' social club in the pleasant twilight hours. The dangerous practice of many of the people who sit on the edge of the narrow pavement has given automobile drivers some sickening moments as they swerved to avoid a figure that suddenly appeared almost beneath the wheels of the car.

UNTIL RECENTLY the two main rural highways were unpaved, covered with the red burned earth normally used for road topping. One of the first roads to be paved was that between New Amsterdam and the Corentyne area. No sooner had the road been laid than farmers began to use it as a warm convenient place to

ott spent several years as a ULCA ry in British Guiana, along with her , the late Rev. W. J. E. Scott. Her about that country have made it wn to readers of THE LUTHERAN.

dry their rice, and the motorist soon found himself dodging around stretches of rice padi, another hazard to the already nerve-racking process of driving on British Guiana roads.

If the motorist can safely take his eyes from a glued position long enough for an occasional glimpse at what lies along the side of the road, he can see much of what constitutes Guianese life. At frequent intervals one will see big, white-painted schools set up on concrete piles rising ten or more feet into the air. Most of these are church schools operated by the Anglicans, Lutherans, Canadian Mission, Scotch Presbyterian, and Roman Catholics.

In the same compound will usually be a church building, varying from large wood structures to little tumbledown chapels, most of them looking as if they had not been painted for years. The tropical sun is the villain here, for it seems to "melt" and absorb the paint within a very short time. Then there are many Mohammedan mosques, some of them beautiful structures, and squat, pointed little Hindu temples of weathered concrete.

FROM TIME TO TIME one will glimpse a low white flag fluttering at the edge of the road. Each one means at least a minor tragedy, for these flags are a signal to the government doctor that someone in the adjacent house is ill. The doctor makes periodic trips in his assigned area, but the time between calls leaves the patients to suffer many days if they are unable to rise from bed and make their own trip to the doctor.

The Berbice River does not have even the regularly scheduled trips of a doctor but is served by two dispensers (men trained to fill prescriptions), who have such vast areas to cover that while they are busy at one end of the territory, people are dying at the other. One n paddled miles in a frantic search f dispenser in his launch somewhere river. When she could not locat she finally returned home to he child, made a guess as to what migh the child, and gave it what she th was appropriate medicine. The chi came more ill than ever, either b the medicine was the wrong thing dose too strong.

Sometimes the doctor, because too busy or too lazy, refuses to lea car and go to the patient's house elderly woman had to rise from h bed, walk to the car through a dr rain, and be examined at the side road.

FROM THE ROAD can be seen suga fields, rice fields, coconut plant and cottage gardens. Hundreds o "sweet" or "cake" shops are se along the way. They combine the tial features of a small "corner" g a lunch counter, and a social ro the neighborhood idlers. Occas one of them will have a large si nouncing "We have ice. Get your COLD." The tourist would pr prefer a local water coconut to Cola, but they are usually not av A penny roll, and possibly a tw square of plain cake is the usual those who purchase their lunch.

Soda pop, called aerated or drink, is sold in vast quantities n in these shops but by vendors wh up and down the roads and lan little carts which resemble the wagons once so prominent in An villages and suburbs. These vend supply home-made beverages mad various fruits grown locally. One most popular is made from sorrel, red fruit about an inch long. The rough outer skins, which are s

n green seeds which look like large
, are soaked for several hours in
r which is then strained off and
tened. Even the manufactured drinks
unusually sweet because that is the
the Guianese like them.

uite often the motorist is obliged to
to a complete halt because of
ded big-horned cattle wandering all
the road. These may be the single
of a farmer, or they may be a large
drive from the interior. While
ng for them to pass, one has a mo-
to more closely observe the passers-
Men on cycles carry their wives or
hearts, who look very cozy perched
ne frame and between the arms of
yclist.

ST INDIAN women flock by, bare-
d, long-skirted, with the inevitable
e, red, and black plaid bound
d their heads in an unvarying mode,
usually carrying a load on their
. The Guianese make a convenient
hand of the head. We were quite
ced in a city shop one day to see a
bright-eyed old lady wandering
g the shelves, chatting pleasantly
self, and sporting a brilliant cake of
oy soap atop her battered felt hat.
East Indian men are quite as col-
and interesting with their turbans,
of white cotton cloth draped into
of trousers, and the heavy walking
Many are barefoot, but others wear
onal men's oxfords which appear
ruous with the eastern garb. Bright
hirts are a favorite. Occasionally
es a pundit decked out in colors
tropical bird, with vivid baggy
s and brilliantly hued head garb.
w activities not readily seen from
d are horse, donkey and goat races,
are very popular in April and De-
. And, of course, the inevitable
matches which take prominent
newspaper space ahead of any world-shaking events. Even the importance of a great political crisis ran second during cricket time.

Neither would the ordinary tourist see the hard-working mothers who often rise at 2 A.M. to clean their houses, prepare food for their families, and then set off on foot for a full day's labor in the fields. On Sunday they work in their own gardens cultivating fruits and the staple foods of their diet—blackeyed peas, plantain, cassava, sweet potatoes, eddoes, and rice—gathering wood from the Curida trees which grow along the seashore, and doing the weekly laundry in one of the numerous ditches.

From time to time they bring their produce into the town markets. One passes them on the roads, a lantern swinging below their slow-moving donkey carts, and often small children asleep on top of the loads.

SUCH BUSY PEOPLE cannot find much time to devote to social activities. For people in the rural areas, the church often provides their only social pleasures. They like long programs, and long church services. Frequently a program will allow time for impromptu speeches, and many people are quick to take advantage of this by delivering lengthy orations. But no one seems to become restless. They listen as raptly to the last speaker as they did to the first.

When the church has a program of any kind, nearly all the neighborhood children flock to it, even the non-Christians. In fact, non-Christian parents often urge their children to attend, occasionally coming along themselves. They unthinkingly read our literature, and hear our message. Thus the seed of Christianity is planted. Its message of love and comfort to a heavily burdened people cannot fail to bear fruit.

MINISTERS' WIVES ARE MADE, NOT BORN

Spouses of seminary students at Hamma are tra
to take their place in the parish beside their husb

"WHITHER THOU GOEST I will go."

Simple words, those, but to the Hamma Divinity School wife that declaration from the book of Ruth serves as a constant reminder that she will one day be "the pastor's wife."

And as a pastor's wife, she will share the joys, trials and tribulations of the community alongside her husband and must be a leader among women. Her duties will range from criticizing her husband's sermon to helping a troubled family and to baking cakes for a church supper.

Knowing this, the Hamma wives are preparing for the ministry too.

WHILE THEIR HUSBANDS probe deep into their theology books, or romp with the children, the wives reserve two nights a month for their own studies of to be not only better wives but pastors' wives.

The wives have banded together Hamma Wives' Association, m every second and fourth Monday o month.

During one meeting they may h discussion on the history of their c and in the next they may study t of a missionary, knowing that so of them may some day find hersel foreign country as a preacher's wi

"The minister's wife must be v and able to participate in every ph church life—from singing in the c teaching in the Sunday school a counseling the women of the ch Mrs. E. E. Flack, wife of Hamma's told them recently.

LEARNING TO LEAD A DISCUSSION GROUP
Mrs. Dudley Riggle practises for a future job

"How Does It Sound, Dear?"
Kenneth Sauer serves as a critic husband's preaching. He's a senior at Hamma Divinity School.

ting Advice from Mrs. Flack
Richard Eisemann (left), wife of pastor, consults with the wife of an of Springfield, Ohio, seminary.

Mrs. Flack should know. She has been the wife of a minister for 38 years.

But the obligations of the pastor's wife do not end with her performance of church duties, the young Hamma wives have learned. Her clothes, her cooking and her home must be exemplary —for members of the congregation may want to copy them as they think of her occupying a position of leadership among them, says Mrs. Flack.

The fact that women of the church and community look up to her as a leader among them is a real compliment—one which she must never misinterpret or forget, Mrs. Flack adds.

Hamma wives believe they must know even more than all this if they are to be helpful in their churches. For example, they devoted a recent meeting to the study of church architecture, realizing they may need to describe the new church for a woman's group.

In other meetings they expect to learn proper parliamentary procedure, for they will be pounding the gavel at women's meetings and at conventions. They will receive pointers on family counseling and on such matters as how to properly lead private devotions and family worship.

At a special project of the association, the wives sponsor a child at the Clark County Children's Home, showing her special attention on holidays and bringing her into their homes. This is not only an expression of compassion, but another form of practical training for the future.

Hamma Wives is formally organized, with the usual slate of officers: Present leaders are Mrs. Mary Hahn, president; Mrs. Lois Holck, vice president; Mrs. Betty Sauer, secretary; and Mrs. Shirley Eisemann, treasurer.

They plan to remember—"Whither thou goest I will go."

"You Took Away My Son!"

By PAULINE PALMER MEEK

Mothers-in-law may all be alike, Corinna thought, but they don't have to repeat the same mistakes

FROSTING DRIPPED from Lucy's knife and indignation from her voice. She went back to swirling pink fluff on a row of cupcakes, quick movements accenting her vehemence.

"Corinna, this is too much. For four years I've watched you try to be the ideal mother-in-law, but right now I'm going to tell you you're all wrong. Shirley has no right to expect you to take care of Pam half the time."

"Now, Lucy, it isn't that bad. Of course I keep Pam on Saturdays, but it's really easier for me to keep her and let Shirley work in the store, especially Saturday nights, than it is for me to work down there myself. And as for this afternoon, I think it's quite right for Shirley to drive back home to keep in touch with her old friends."

"Not when she keeps you from your own social activities!"

"Well, I'm sorry to miss your tea, but no one will be here except the women I see every week."

"It's the principle of the thing! You're making the same mistake you made with your own mother-in-law, and you're heading for one grand blow-out."

"HOW CAN YOU say that! This situation is altogether different from when we moved in with John's mother 25 years ago. You can't compare me with her, just because I happen to be a mother-in-law now."

"I'm not comparing you with John's mother. You're not like her. She always was outspoken and you never spe enough."

"It's not at all the same!" Corin sisted. "John's mother was crank old and sicker than any of us re She was 67 when we married, an only 46 now. She just couldn't f me for taking her son. But I wa when Bob married! He's my only and I always wanted a daughter! great care not to criticize Shirle John's mother always criticized m

"But you can't hide it! You thin extravagant. You and John scrape house to give them and she filled i up with fancy installment-plan ture."

"It does seem," Corinna admitt happily, "that they might have wai part of it. If a depression should co

"Exactly. And you don't like th she dresses."

"All the girls now wear slacks shorts."

"Just the same, it isn't decent you don't like the way she lets Pa loose, an ice cream cone in her han the time."

Words broke out against Co will. "That's true. Pam isn't being right. From the first, that hap 'self-demand' way of feeding h schedule, no discipline. But what hurts is that they never take Pam t day school! Shirley keeps Bob though I raised him to go to chur ularly!"

Jee!" said Lucy with triumph. "I v how you felt. I'm telling you to it out with Shirley. If you keep it ed up inside it will sour and fizz over next thing you won't be on speaking s, like you and John's mother."

WASN'T exactly true that Corinna 't been on speaking terms with 's mother; only their speaking had ne the bare polite minimum. As na moved about her own kitchen, g fresh cookies, she could see that daughter-in-law was becoming like too—more carefully, distantly po- ach year. It wasn't the relationship na had hoped for. Shirley at a dis- meant Bob at a distance also. That he pain of it, the ache. the grief.

y was right. Somehow Corinna have to break through and talk to frankly about the things that mat- most. What mattered most of all at little Pam, that precious pixie randchild, was growing up without urch. Corinna shrank from it with d reticence, but she resolved to o Shirley this very day.

ghost of her own mother-in-law unting her.

* * *

HAD BEEN a Sunday morning in r 1928. Corinna had forced her- willingly from bed when she heard mother stirring in the adjoining n. John's mother, having lived on until her husband's death two years before, was an early riser. On Sundays she got up earlier than usual. It made no difference that she no longer had chickens to feed, six children to dress, five miles to drive to church. On Sundays she got up earlier than usual because she always had. Corinna got up because John's mother had no patience with people who dawdled in bed when what they needed was a good breakfast.

Corinna set the table. John slept on until his mother rapped smartly on his door. He came out yawning, in his robe.

His mother regarded him disdainfully. "That's no way to come to breakfast," she told him. "If you had cows to milk maybe you'd be ready at a decent hour."

JOHN GRINNED and chucked his mother under her angular chin. "Aha, Buttercup," he replied—Corinna could never understand that ridiculous nickname—"but instead of milking cows for a living I was standing behind a counter until eleven o'clock last night. Remember, Buttercup?" He plucked a long hairpin from the knot atop her head and handed it back with a ceremonious bow.

"Don't you Buttercup me!" his mother retorted, snatching the hairpin and returning it to the gray coils. Corinna could see the softening around Mrs. Elliott's eyes and mouth.

Still in his robe, John set to work at the inevitable oatmeal, fried eggs, and thick slices of bread. Corinna was glad when she could escape the table to start washing dishes.

John's mother meanwhile mixed the rice pudding. She always left rice pudding in the oven with the Sunday roast. But she wasn't too busy to oversee Corinna's task.

"You sure are extravagant with that soap, girl."

Corinna was silent. She could not say the words that sprang to her mind—

"Maybe so, but it's better than the greasy mess you wash dishes in!"

"Have a care, now," John's mother admonished as Corinna started to peel potatoes. "You'd peel those thinner if you had ever lived on potatoes and precious little besides, like we had to do back in 1875. We were snowed in for three weeks, and the flour 'most gone and the hens not laying and nothing in the cellar but a few potatoes . . ."

As QUICKLY as she could Corinna left the familiar recital of that blizzard of '75 and hurried to the bedroom where John and the Sunday paper were spread together over the bed. He glanced up, grinning, and she saw the grin fade.

"What's the matter, hon?" He was up with his arms around her.

"Oh, nothing." His solicitude disarmed her, and before she knew it her eyes had filled with tears. She took a trembly breath. "Really, it's nothing. Only — nothing I do pleases your mother."

"It's just her way, darling. She talks to all her children like that. It's just her way."

Corinna plugged in the curling iron and John went off to shave. With half-conscious perversity she laid out her navy silk. It had an accordion-pleated skirt with picoted hemline, and belt hung fashionably about the hips, and John's mother thought it too short to be decent.

She dressed slowly and at last saw herself pale and hollow-eyed in the mirror. With cold hands she rubbed on more rouge, then stepped into the living room where John and his mother waited.

"A PAINTED JEZEBEL," Mrs. Elliott muttered. "Well, girl, don't you wear a hat? Down at my church, where John used to go before you married him, the ladies wear hats to Sunday services."

Corinna stood in the middle of th with worn red roses and suddenly stand no more. Tears streaking the r she ran back to the only haven she in this house. The bedroom was smotheringly little. Blindly she pulle suitcase from the closet.

John was there to take it from hand. He closed the door and sat o bed and pulled her into his lap. "I right," he whispered. "I should known it wouldn't work. Tomorrow see about renting that house that s vacant behind your sister Lucy's."

Seven months later Bob had born.

Corinna had honestly hoped the would be a bond between her an mother-in-law. Perhaps Mrs. Elliot hoped so, too. For two weeks she over to boil the diapers and help the housework. But she had many fashioned ideas, strongly expressed, the unnatural process of feeding a according to strict schedule, and f bottle at that. It was clear Mrs. thought Bob was not being raised The only defense Corinna knew w stay away from the irascible old la much as possible.

It never occurred to her what this meant to John himself unti morning when the iceman had John's mother on the floor, dying. once John showed the depth of his lation. Dazed, he said, "My mothe 44 when I was born. And she a said she had me to be a comfort in her old age!"

The awful thing about John's had been his loneliness, for he nev pected Corinna to share it with hin honest grief was only for John.

* * *

CORINNA WAS GAZING emptily o window when Shirley drove up.

r-old Pam jumped out, running erly up the walk to her Grandma iott's. Shirley came slowly squaring shoulders in a way that made her m very young.

"Mother Elliott, are you sure you don't id keeping Pam? After I phoned I ost called back. You sounded— nge."

Corinna laughed. It was a genuine gh with real merriment. "Maybe I a little strange. Lucy was having e of us old ladies in this afternoon, I'd rather stay with Pam."

"Oh, but you shouldn't—" Shirley be- politely. "If you had told me—"

"It's all right, really. I've just been king how glad I am to help with Pam. don't know how much it means to e her in and out of my house! Maybe etimes I have thought of it as being nvenient, but all that matters is that do let me help."

"Really?" Shirley hesitated. Then ds tumbled out gladly, almost inco- ntly, as if a stopper of reserve had denly been pulled. "Bob always says feel that way. Sometimes I've ught you didn't like having her so h, but Bob always says 'Of course wants Pam; it's just her way.' "

"Bob knows me pretty well." Corinna lowed. For a strange moment the before her seemed so much like that r girl who had stood short-skirted, e-streaked, on a carpet with big red s.

WITH AN EFFORT she came back to the important thing she had resolved upon for today. "I've been wishing," she began abruptly, "that Pam could start going to Sunday school. I wonder—she's always asleep here when you and Bob close up the store on Saturday nights. Could she just sleep here and go to church with me?"

Surprisingly, Shirley laughed. "Maybe between you and me," she said amiably, "we can convince Bob that Pam is big enough to go now. I've been trying for months to get him roused up in time, and he always says Pam is too little anyway. No, Mom, you don't have to do that. We'll get started again."

After Shirley drove away Corinna still felt a little glow at how naturally that "Mom" had slipped out. It was true, she reflected, that Bob was a lot like his dad, needing quite a push on Sunday mornings. This conversation had been a small start toward talking things out, but how much easier than she had expected!

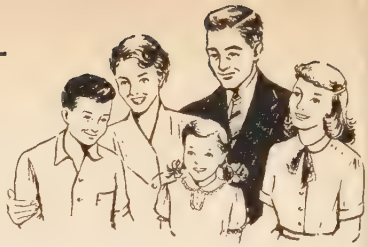
Pam bounced in with a cookie in each dimpled hand. "Tell a 'tory," she demanded, climbing into Corinna's lap.

"I'll tell you what I was thinking about today, that happened to your daddy's Grandma Elliott a long, long time ago."

"Was his Grandma Elliott just like you, Grandma Elliott?"

"Oh no, not at all! Or—well, maybe she was. Yes, she was quite a lot like me, in some ways. Well, one time in the year 1875 it snowed and snowed . . ."

THE FUTURE BELONGS to Christ and no accidental quip of events will prevent the course of history from moving toward His complete victory.
—T. A. KANTONEN in *The Christian Hope* (Muhlenberg)



SLEDDING PARTY

"OH, COME ON," urged Dan. "It will do us both good to renew our youth."

"But we'd have to have a baby sitter for Susie and Pete and you know how hard it is to get anyone, now that they are bigger."

"Then let's take them along. They can sleep Saturday morning."

"Karen would just love that, I'm sure. She thinks she's grown up, now that she's in the Intermediate League and gets in on some of these things both leagues do together. I'm sure she'd be completely humilated to have her little brother and sister tagging along."

"O.K., THEN. I just thought it would be fun."

"It would. But I don't see any practical way to make it work out. And besides, why should we think that every time they ask for volunteers to take a carload of youngsters somewhere, or do something else for the church, it automatically means us? Maybe some of the other people are saying, 'Those Meltons think they own the church.' "

"Don't we? At least I know the church owns us. No, I'm not trying to be funny. I mean it. The way I figure, if you really belong to the church, you belong to it the same way you belong to your family. It's not just like a club or even the city government. It's personal, if you get what I mean."

"I know. And I guess I was just quibbling. I know no one's talking about us —or if they are it's because they don't understand how we feel."

"That's one nice thing about the Mawsons. I think they have the same feeling that we have. They have to carry on their own lives and make a living, but the church is far from being a side issue with them."

"They are grand people, aren't they? And Marilyn and Chuck are so nice. I really enjoyed helping Marilyn with her dress. The young 'uns would be glad to have her stay with them, but she'll be going with the league."

"I guess that does it. Well, I've said I'd take my car. But it would have been much more fun if we both could have gone."

THAT SEEMED to settle the matter and Dan was soon asleep. I lay there for a while going over in my mind the young people I know who are not in any way connected with our Luther League, but there were none that I thought Susie and Pete would accept except one or two who I was sure would have dates for a Friday night. Still trying to plan, I fell asleep.

By morning I'd forgotten all about the matter. On school mornings there never is time to think of anything but the rush and flurry of getting the family off.

"Mother," called Pete "I haven't any socks that match."

"Look in my mending basket. Maybe the mate to one of them is there."

"I did look there."

"Then pick two the same color and it won't matter if the pattern is different."

"O.K." To Pete, the idea of matching socks is mostly a maternal foible, any-

how. He always says no one sees them under his long corduroys and to him what people don't see won't hurt them. I stirred the oatmeal with a happy little smile. There is something about a nine-year-old boy that is special.

KAREN LOOKED UP from the orange juice she was fixing. "He can't go to school with socks that don't match."

"I certainly wouldn't want him to, but I can't manufacture one in the next ten minutes, dear. If he had told me about it last night when he should have laid out his clothes, I could have done something. But 'what can't be cured—' "

" 'Must be endured.' I know. But I hate him to look sloppy."

"He won't look sloppy. Don't worry."

"And be sure to make him take a handkerchief tonight. His nose always starts to run when he gets real cold."

"Tonight?"

"The sledding party. Remember? Daddy said he would take us and that you'd probably come along. I knew you wouldn't let the little kids stay alone."

"I didn't realize you were counting on the whole family."

"Well, what else could you do? All the usual baby sitters are going."

"I thought maybe I'd stay home and let Daddy go and take your friends."

"Oh, no! That wouldn't be half as much fun. Barbara's parents are both going and I think you ought to go."

SUSIE AND PETE were overjoyed when I told them the news, even promising to come home after school and take naps.

When we had said our morning prayer and the family had scattered to the business of the day I sat down with my Bible to read a few verses and think through the day's program. When I started the plan a few months ago, I had a terrible time finding time at the beginning of the day. In fact, I still miss once in a while, but I have found that what other people told me is true. Those minutes are more than made up for later in the day because you are trying to do things God's way and the load feels a lot lighter.

I was reading the twelfth chapter of First Corinthians and I came to the list St. Paul gives of workers in the church —apostles, prophets, teachers, workers of miracles, healers, helpers, administrators, speakers in various tongues. Where, I wondered, would drivers of cars, cookers of dinners, sewers of clothing come in? Probably under helpers. Helping seems to cover such a lot of things. And what nicer name could anyone be called than a helper in the church? And I could start helping right here by getting the kitchen in order. I closed the book and got to work, humming under my breath.

THINGS WENT ACCORDING to schedule all day. Pete and Susie didn't sleep in the afternoon, but they did rest and look at some of the books they got for Christmas. That was an extra dividend, for I had begun to wonder whether they would ever look inside the covers.

By the time we picked up the rest of our riders at the church, the winter night was cold with that brittle sort of cold that always makes me feel I'm about to break through it to the softness underneath. Wrapped in an envelope of chatter and laughing, we headed for the part of the park where a sled track has been marked out for the most possible fun and safety.

There were several new recruits in the group. Karen introduced them very politely, then drawing Susie and Pete forward, she smiled sweetly. "And this," she said, "is the rest of our family."

As Dan and I trudged up the hill, he leaned over to whisper, "Always expect the unexpected! We thought she wouldn't want the small fry. Now look!"

Personal Problem Clinic

Family devotions

QUESTION: We—my husband and I—are attempting to establish a devotional hour in which we can have family worship with our two children, Rose Marie, 7, and Timothy, 5. We have had little success thus far. Timmy wriggles, squirms, and fusses while I am trying to read the Bible. When we kneel to pray they peek at each other, giggle, and make funny faces.

How can we make them have a proper attitude? It detracts so much from the worship when we have to scold them to make them sit still.

REPLY: Your experience is not surprising. Worship, as many other things, must be fitted to the degree of maturity of the persons concerned. To foist upon little ones a kind of worship which is designed for grownups is to miss the mark. Such worship encourages restlessness.

Note that the span of attention for young children is very short. Your "devotional hour," whether of sixty minutes or much less, may render it just about impossible for youngsters to give attention unless there is plenty of variety.

For little children, worship has to be simple, understandable, attractive, and marked by frequent shifts of attention, involving both ideas and action. Even for adults our liturgical services provide such changes. Children need it even more. The various methods used by good teachers are adaptable to use in family worship with children. Some of these procedures are story-telling, conversation, telling the story back, suitable manual activity, change of position, questions, welcoming questions, and the usual bodily attitudes of prayer.

If the Bible itself is used, the passages should be simple and be supplemented by even simpler explanation or paraphrase. Available today are some excellent Bible story books, some of them with fine pictures in color as well as in black and white, such as Mary Alice Jones's "tell me" books, Irvin's *The Life of Jesus,* Fenner's *Stories of Jesus,* Egermeier's *Bible Story Book,* Hurlbut's *Story of the Bible,* Kirby's *The Bible in Pictures,* Juergens' *Wonder Book of Bible Stories,* and others.

With few exceptions, worship in the home ought to be informal and follow a variety of patterns in order to attract and keep the attention of children. Parents must be adaptable, must plan the devotions in advance, and invite the participation of children.

Mate selection

QUESTION: I have seen so many marriages go on the rocks that I am filled with anxiety and doubt every time there is a wedding in our church or community. Some of these young people seem just to shut their eyes and take whatever comes along.

What can the more mature people—church people—do to inspire and help younger folks to select their mates with greater care and intelligence?

REPLY: There are numerous things which can be done. But keep in mind that human nature is largely unpredictable. Here are some suggestions:

1. Let your church give courses in preparation for marriage.

2. The congregation may offer personal counseling on love and marriage.

3. Encourage young people to associate with many persons of the other sex and thus learn something about judging human nature before selecting a mate.

4. Have the church provide place and occasion for young people to meet the right sort of youth under favorable conditions.

5. Encourage youth to read such books as *Venture for Two, Facts of Life and Love* (35c edition now available), *Love at the Threshold,* and *Making a Home.*

—EARL S. RUDISILL

A Historian's Luther

The Reformation Era, 1500-1650. By Harold J. Grim. Macmillan. 675 pages. $6.50.

This volume on a highly controversial period, from a successful teacher in a state university, will be welcomed by those interested in an age of which there recently has been a dearth of writing except by theologians.

The approach to the subject is primarily from the viewpoint that religious issues dominated the European scene during the years 1500 to 1650. While showing that he is fully conversant with the economic, social, political, international, and cultural phases of contemporary European society, these movements are treated in the light of the struggle within the Christian church.

The chapter headings indicate this. On the background of a comprehensive survey of the Europe of 1500, Luther appears, to be followed by Zwingli, Calvin, the Anabaptists, Henry VIII, and the popes, cardinals, and scholars of the Catholic Reformation. Every section of Europe is covered, and the effect of the struggle within the church evaluated. When the search for truth, which is the epitome of the sixteenth century, gives way "to the search for power arising out of the secular interests of the Reformation and stimulated by the astounding discoveries about man and the world in which he lives," the secularized state emerged to hold sway over society, and the Reformation period came to a close.

The interpretations of the leaders of the Protestant Reformation, and the Catholic Counter Reformation as well, are remarkably free from any denominational bias. Here the author has done an amazingly good piece of work. The theological doctrines of the parties involved are clearly defined, although there will be some dissent. There is a comprehensiveness of treatment which makes the volume a valuable reference work for theologians and laymen alike.

The bibliography of 38 pages will serve as a guide to further study. The maps are well done and helpful. The format is attractive.

The professional historian and theologian will miss source citations and footnotes but the general reader may find this makes the book more readable. Direct quotations might make the vigorous personalities of the rugged combatants on both sides stand out more impressively. In view of the numerous references to persons and books, the index should be more comprehensive. A few illustrations would add to the value of a book which already has so many admirable qualities.

B. H. PERSHING
Wittenberg College

Call to Christian Action

By the Power of God. By Samuel M. Shoemaker. Harpers. 158 pages. $2.

This book is intended as a help to the Christian who desires to transmit his faith into positive action. The program begins with a converted person. It requires giving one's self with abandon to God. He is not to be an individualist or free-lance worker, but to find kindred spirits through prayer and study. The small group is then to work out a program of helpfulness toward others; always seeking strength through prayer, study, and worship in the church. The group should not expect immediately to push a whole congregation into its program. Neither should it be so impertinent as to disregard the doctrine and policies of the church. It can be a sort of advance detail, working for practical application of the gospel.

This all becomes apparent in the last chapter and conclusion. Leading up to it are discussions dealing with: "Spiritual Power"; experiences in working with individuals and groups—apart from organized worship and conventional patterns but not in opposition to, nor neglect of the church's

teaching. There are also considerations of: "Hindrances"; "Qualities that Forward Spiritual Power"; the need for awakening in the church; and some measured criticisms of the author's own church (Protestant Episcopal). This last is not in the spirit of disloyalty but in the sense of being involved in the criticism.

Dr. Shoemaker uses some vague terms which do not always convey solid content, bordering on psychology rather than religion. But he also makes some clear-cut assertions which make it a book undergirded with an adequate theology. He sees "the Incarnation and whole principle of grace moving downward. We do not try to get up to God: we know that already God has come down to us . . . in Jesus . . . and again in fresh grants of forgiveness and of grace." Again, "The Source of spiritual power is God . . . We do not ourselves either generate or create the power: all we can do is to channel it."

The author's endorsement of certain evangelistic methods on the one hand, and serious churchmanship on the other, seems to result in contradictory aims. One wishes this could have been resolved more clearly so as not to leave the reader with possible misconstructions. Even so the book does well in directing one to the "Power" of which it speaks. ARTHUR ANGERSBACH

Eureka, Kansas

Jesus in Clear Focus

Jesus and His Ministry. By Wallace Eugene Rollins and Marion Benedict Rollins. Seabury. 299 pages. $4.

The man-and-wife team of writers and theologians, Wallace and Marion Rollins, brings the life and ministry of Jesus into a clear focus for readers with or without a theological background. The reader who knows the Bible well, and who knows the life of Christ, will profit most from its reading, but those with only an interest in Jesus as a historical character will be challenged to think of him in a different light. To us who know him as Lord and Saviour, the authors give a new challenge to know him better. To those who know the Gospel well, the many familiar conclusions drawn through the years will fall into a clearer picture, with some new confidence in established concepts and some new interpretations of old assurances.

Two statements by the authors are important to the reader if he would know the real purpose of the book and the intent of the writers. "We are studying a person and we miss the sole object of the Gospels if we lose sight of Him"; and "One of the most essential supplements to critical study is the experience of Christian discipleship. It is a grave error to suppose that complete detachment and lack of emotional concern contribute to the truer understanding of Jesus."

Readers will find much of interest and value in chapters dealing with the relationships of John and Jesus; the ministry of John the Baptist; Christ's use of parables, scriptures and miracles; the Sermon on the Mount; and the transfiguration.

Paducah, Ky. HOWARD A. WESSLING

TOO GOOD TO BE TRUE

When Harper and Brothers announced a new book, *Worship Resources for the Christian Year*, in a recent advertisement in THE LUTHERAN, the price was stated as $2.75. For a 483-page book (reviewed in THE LUTHERAN of Oct. 27) that's an impossibly low price. Actual price is $4.95.

Book Brevities

The Ceaseless Quest. By Victor E. Beck. Augustana Book Concern. 86 pages. $1.75.

The eloquent pastor of Gustavus Adolphus Church in New York City has gathered in this volume some of the wisdom about living which has come to him through a lifetime of Christian thought and experience. In 13 sober sermon-essays he describes the basic truth regarding our human situation.

Living with Parents. By Grace Sloan Overton. Broadman Press. 138 pages. $1.50.

Useful book for teen-agers, to help them get a clear picture of their relations with their parents.

SOME WORDS have been used so often that they become vague and dull. They need to be restudied and resharpened. Such a word is:

"CHURCH"

I BELONG to Holy Trinity Evangelical Lutheran Church of Wilmington, Delaware, which is part of the Lutheran Church, which is part of the Christian Church.

In the preceding sentence the word "church" is used in three ways. When we talk about the church, we should be sure that we know what sort of church we are speaking about. The first reference in the sentence above was to a particular organization, a congregation, and a set of buildings. The second reference was to a denomination, a faith, a point of view. The third referred to the communion of saints, the church of Jesus Christ.

When I give instruction to an unbaptized adult who plans to become a member of the church, I ask him three kinds of questions.

1) Does he believe that Jesus is the Christ? In the Resurrection? (Such questions are asked to make sure the individual is prepared for membership in the Christian church.)

2) Does he believe in "justification by faith"? In the "priesthood of believers"? (Such as these are asked to ascertain whether he agrees with the Lutheran understanding of Christianity.)

3) Does he subscribe to the constitution of Holy Trinity Lutheran Church? Will he accept the privileges and assume the responsibilities involved? (These are asked to see whether he is suited for membership in a particular local organization.)

THE PERSON becoming a Christian is joining the church of Jesus Christ. But historical development and expediency dictate that he also decide which branch of the church agrees most closely with his convictions, and also with which organized group of Christian people he wishes to congregate.

It is clear what we mean when we speak of a local congregation and the building which houses most of its activities. Nor is it difficult to understand the term "Lutheran Church" or "Methodist Church," although these might better have been termed "faiths."

But just how are we using the word "church" when we speak of "The United Lutheran Church in America" or of the "Evangelical Lutheran Church," for example?

We say that the church exists "wherever the Word of God is rightly preached and the sacraments properly administered." This definition indicates that the type of organization is not necessarily important, nor does it suggest how much or how little ritual should be used. It says nothing about the ordination of women, whether we should have presidents or bishops, nor how much authority who should have. This is as it should be.

The Word of God makes the church. Wherever people rightly and properly accept and represent it through words and sacraments, there is the church.

The Apostles' Creed reminds us that the "holy Christian Church" and the "Communion of Saints" equal each other. The Christian Church is the fellowship of believers, all believers, living on earth and in heaven. It is all those in the Church Militant (working here) and the Church Tri-

The "Christian Dictionary" will be continued weekly through 1955. The author, who is pastor of Holy Trinity Church in Wilmington, Delaware, wrote the "Know the Bible" series on the Gospels of the Church Year in "The Lutheran" during 1951.

umphant (rejoicing there).

Since no one other than God knows exactly who are members of the Christian Church, we sometimes speak of the total membership as the "invisible church," and of those believers who are on church membership rolls as the "visible church."

The Christian Church consists of all those people who have the kind of faith that Peter expressed when he confessed Jesus to be the Christ. Upon such faith as that, Jesus said he would build his church. It is obvious to everybody (except Roman Catholics) that Jesus was not talking about building an organization with Peter as the head. He was speaking of people, dedicated to a way of life, serving God and man.

Jesus must have foreseen that his followers would find it helpful eventually to organize, and said nothing against such organization. To this writer it seems perfectly all right to have various and varying denominations, so long as they regard each other as Christian brothers and co-operate.

Organizational problems were not Jesus' concern. He was concerned that people believe in God truthfully and pledge allegiance to him. Those who have done so are united as completely as is possible. They form the church that has one foundation, one faith, one hope, one baptism. They form the church against which the gates of hell shall not prevail. They form the church which every day is victorious and which already is part of the kingdom of heaven.

This is the one, holy, Christian church, of which our denominations and local congregations are parts.

MANY CHRISTIANS today talk about the "difficulties of our times" as though we should have to wait for better ones before the Christian religion can take root. It is heartening to remember that this faith took root and flourished amazingly under conditions that would have killed anything less vital in a matter of weeks . . . Perhaps if we believed what the early Christians believed, we might achieve what they achieved.—From the preface of *Letters to Young Churches* by J. B. PHILLIPS (Macmillan)

OVERSEAS

Germans will concentrate on helping Frankfurt-on-the-Oder this year . . . . No plans have been made for a "Kirchentag" in 1955

GERMANY: Hamburg. Dec. 10.—EACH year *Hilfswerk* (relief society) selects one German community as "the city of church reconstruction." For 1955 Frankfurt-on-the-Oder has been chosen. Frankfurt, heavily bombed during the war, is on the border between the East Zone and the Polish-occupied parts of Germany. Frankfurt plays a very important role, since all prisoners of war, released from Russia, enter Germany here. Churches had to build hospitals and camps (also some cemeteries).

There was hardly any money to rebuild churches and meeting-rooms which could be used also for instruction. Of 10,000 children in Frankfurt, only 5,000 can get religious instruction. Bishop Otto Dibelius has asked all German congregations to assist *Hilfswerk* and to give generously throughout the year for this stricken city.

MOST GERMAN Chambers of Commerce at the beginning of Advent asked their members to use "proper Christmas advertisement." They told the stores not to use Christian symbols; for example, mangers in their windows. They also proposed not to use religious music as an advertisement, and to reserve Christmas trees for the Christmas season.

THIS FALL a new theological school was opened. In Germany, theological education is a responsibility of the state rather than of the church, and the state pays the professors. We have only three seminaries which can be compared to American theological schools—Bethel, Berlin, and Neuendettelsau. The other theological schools are departments of the universities.

Of 15 universities, 10 have theological schools. One has recently been established in the University of Hamburg. (Hamburg is the biggest city of West Germany and the leading seaport.) Dean of the Hamburg theological faculty is Prof. Helmut Thielicke. During the first term the American theologian, Paul Tillich, is a guest professor.

THE EKID (Evangelical Church in Germany) has sent a strong note of protest to the government of the East Zone. Last year the exchange of pastors and students between the east and west zones became possible again. But now the policies of the Communists have made this exchange impossible. Pastors from the West are not allowed to preach or even to live in the East. The EKID declared: "The proclamation of the gospel is a matter only of the church. We have to prevent any encroachment by the state and by political parties." It is hoped that exchange will soon be possible again.

EVERY EVENING when I turn on my radio for the 7 o'clock news, I can hear about the number of refugees who came over that day from the East Zone to West Berlin. There is hardly a day when they number fewer than 200, but often there are many more. Within the years since the war, 2,290,000 people left their homes and jobs.

Looking through the statistics one can surmise the reasons for this mass flight. Each time when the government establishes new policies, new groups of people feel obliged to flee. When there is an increase of work quotas for factory laborers some of these leave the "workers' paradise." When the production quota for farmers is raised, some of these come to Berlin. When votes for "the peace of the world" and "against the West German rearmament" are required, people of all classes try to escape this ideology of slavery. (By the way, nearly 15,000 members of the "people's police" have come over.)

West Germany now has a population of nearly 50 million. There is a monthly increase of about 50,000 through the high birth rate. Many of these infants are born in the refugee camps Thus the camp population grows, although constant efforts are made by government, church, and private agencies to resettle the refugees.

When I was in the vast districts of western Canada last summer I learned that West Germany has only 3 per cent as much land as Canada. And Canada has a population of about 15 million, while we have 50 million. Can you understand that we look at every new refugee with sorrow? Where will they live, where will they work? How long will this mass escape continue?

A declaration of the Communist party some time ago stated that refugees could come back to East Germany without being punished. Hundreds left the West to go back to their homes. The first 200 are back again in Berlin, for when they returned home the Communists broke their promises and asked the homecomers to enter spy service. So they had to leave again. Fifty of these 200 were expellees from districts which are now Polish. Disappointed and disheartened, they made their third escape within nine years.

SINCE THE WAR the German *Kirchentag* (church rally) was held every year as a meeting of laymen. It has received wide publicity. In Evanston the president, Dr. Reinold von Thadden, gave a special report on the *Kirchentag* to the World Council assembly. Now he and other leaders of this movement have decided not to have a *Kirchentag* in 1955. The impressions of all these rallies, especially last year's in Leipzig, were so great that we now want to apply these experiences within the local congregations. The next Kirchentag will be held in 1956 in western Germany.

—REINHARD GROSCURTH

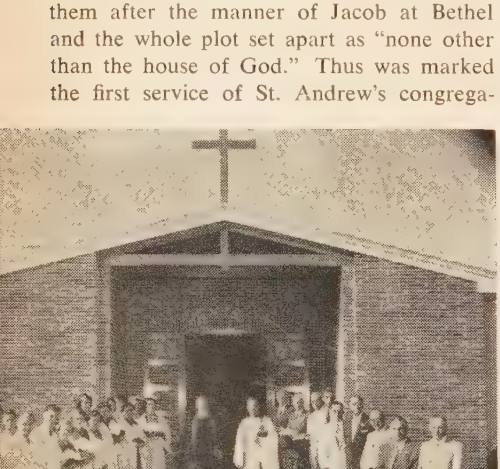
FLORIDA

Congregation Brings Stones To Thanksgiving Service

By CHARLES F. STECK, JR.

FT. LAUDERDALE—When the Rev. Louis C. Suessman, pastor of St. Andrew's Church, Homestead, announced to his congregation that their Thanksgiving service would be held on their newly acquired church property he informed them that the Rev. W. Baxter Weant, pastor of St. Mark's Church, Miami, and vice president of the Florida Synod, would be the speaker. He also invited the congregation to bring stones with them to the service.

They obeyed. However, the bringing of the stones had nothing to do with the speaker. They were used to erect an altar for the forthcoming Christmas Eve service at the same location. When the stones, many of which had historic interest, were gathered into a pile, oil was poured upon them after the manner of Jacob at Bethel and the whole plot set apart as "none other than the house of God." Thus was marked the first service of St. Andrew's congregation on its now-hallowed ground.



CHURCH IN THE SUN
Advent, Miami Shores, Florida

THE MOST RECENT church dedication in the Florida Synod was that of Advent Church, Miami Shores, on Nov. 28. Dedication was exactly four years from the date of the congregation's organization. The sermon was preached by Synod President Royall A. Yount and the act of dedication performed by Pastor Ben D. Varner. Outstanding features of building are the doors to the chapel. Each door contains five plate glass panels bearing etchings symbolizing the sufferings of Christ.

Growth of the Lutheran Church in Florida is evidenced by building plans for new churches or addition to existing edifices in many towns. Plans for the first-unit buildings have been prepared by St. Andrew's Homestead . . . St. Andrew's, St. Petersburg . . . Epiphany, Miami Beach . . . St. John's Orlando-Winter Park . . . St. James', Jacksonville. Additions are planned by St. Mark's, Jacksonville, and St. Paul's, Tampa, both "loan" missions of the Board of American Missions. St. Paul's, Miami, also reports new plans for more adequate facilities.

St. Paul's Church, Clearwater, was the fifth congregation to be organized this year in the Florida Synod. On Dec. 12, St. Paul's, with a charter membership of more than one hundred, became the 28th congregation of the synod. Dr. R. H. Gerberding, executive secretary of the Board of American Missions, preached the sermon, and Synod President R. A. Yount was liturgist. Dr. Paul M. Kinports is mission developer.

Holy Trinity, Miami; St. John's, Hollywood; and Grace, Lakeland, have purchased relocation sites and plan new buildings. First United Church, West Palm Beach, is currently considering relocation plans.

The Rev. Harold W. Sticht became the first regular pastor of the recently organized Trinity Church, New Smyrna Beach. Formerly pastor of Good Shepherd Church, Rochester, N. Y., he assumed his duties Nov. 22.

ANGELS IN RAMSEY: Christ was brought into Christmas parade at Ramsey, N. J., by Luther Leaguers of Redeemer Church. The only float from religious organizations, it won second place.

GEORGIA-ALABAMA

Church Grows In Georgia

By FRANK C. JONES, JR.

ATLANTA—The third mission organized in 1954 in Georgia was St. Luke's, Macon. When the church was organized Oct. 31, there were 83 members. But at the first congregational meeting, mission developer William R. Hartman reported plans for sponsoring another mission, 15 miles away, at Warner Robins. The mission will be a two-church parish until each has 75 members. Included in the budget for 1955 is THE LUTHERAN for every home.

Another recently established church, St. Mark's Church in Huntsville, Ala., voted on its third anniversary in November to launch a building fund drive for $50,000 over a three-year period. Four hours after the teams had gone out to secure pledges for the appeal, $54,000 had been assured. That averages $163 for every confirmed member over year for the building fund.

Dr. Raymond D. Wood of Ascension Church, Savannah, was guest speaker at the dinner preceding the visitation of members. Ascension Church includes $1,000 each year for salary aid to St. Mark's Church. Every year since the organization of St. Mark's THE LUTHERAN has been placed in every home.

St. Paul's Church, Savannah, celebrated its 59th anniversary Dec. 1 by approving plans for a new church designed by Harold E. Wagoner of Philadelphia. Pastor Joseph L. Griffin reports that building fund pledges for this year total $229,870. Construction will begin as blueprints are completed by the architect.

The Rev. Lloyd E. Jacobson, ULCA director of evangelism, conducted a preaching-teaching mission at St. Paul's Church Nov. 14-19. Thirty-two adult members were received on Nov. 28, bringing the total for the year to 95.

St. Paul's Church, Mobile, Ala., W. H. Lefstead pastor, has begun construction on a parish education building with ten classrooms, an auditorium-fellowship hall, kitchen, and pastor's study. Included in the

LUTHERANS IN BUENOS AIRES sang "A Mighty Fortress" as cornerstone was laid for theologi seminary in suburban Manuel De Pinazo Nov. 28 (see Church in the News, Dec. 22). Latv refugees sealed box containing documents to be placed in the stone (top right oposite pag

GEORGIA-ALABAMA . . .

project is reconstruction of the church chancel, with new furnishings and new nave pews. The $56,500 building program will be completed in April.

Good Shepherd Church, College Park, Ga., which was organized last January, dedicated its house chapel which seats 100 people on Oct. 31. Men and women of the congregation did most of the renovation which converted the house into a chapel and Sunday school rooms. Dr. Charles E. Fritz, synod president, conducted the dedication. Mission Pastor Thomas O. Stelling developed the College Park field.

Pastor George B. Ammon of the ULCA Board of Parish Education conducted a workshop on "New Ventures in Parish Education" for churches of the Atlanta area on Nov. 21 at Messiah Church, Decatur.

Dr. Gilbert P. Voigt of Beaufort, S. C., spoke at the rededication of the educational building at St. Luke's Church, Thunderbolt, Ga. Participating in the service, at which the building was named in honor of H. L. Rohde, were Pastor Charles J. Shealy and Edgar P. Eyler of Savannah.

Redeemer Church, Atlanta, included in its budget for 1955 a gift of $1,000 to Holy Trinity Church, Marietta, Ga., whose fi unit chapel will be completed early in 19

A YOUTH RALLY was held at Resurrecti Church, Augusta, on Nov. 21 for churches of the Savannah river area. M than 100 leaguers heard head coach Ha Milligan of the Richmond County Acade speak on "Where Are We Going?"

Peachtree Road Church, Atlanta, receiv for Christmas a set of electronic chi from a member who heard the chimes de onstrated at the ULCA convention displ

The conference of Southern synod pr dents held in Charlotte, N. C., Nov. 23 vo to increase in 1955 support of South Seminary by $7,000, Lowman Home $6,0 and Southern Children's Home $10,000.

ILLINOIS

Members Flock To New Church

By JOHN E. COOPERRIDER

CHICAGO—The Rev. George H. Ho recently appointed synodical mission past began work in Arlington Heights, a sub

(*Continued on page 40*)

UENOS AIRES SEMINARY will be directed by astor Bela Lesko (center left) shown reading ongratulatory messages. Pastors led procession o cornerstone (center right). Participating min-sters (bottom) were, left to right: Levon H. path, president of United Lutheran Church in rgentina; Hans J. Ostrowski, vice president f German Synod of the River Plate; Prof. udolf Obermuller, who will join seminary fac-lty in 1957; Luis Garcia, vice president of LC in Argentina; Bela Lesko; Jonas Villaverde, rgentine Lutheran pastor.

ILLINOIS . . .

(*Continued from page 38*)

of Chicago, Oct. 27. On Nov. 21, 72 persons attended the first service of the mission. When Sunday school opened Dec. 5, 34 children were on hand to receive instruction.

Organization of the mission will take place in January or February, after Pastor Hoog and a group of Chicago Seminary students have surveyed the area.

The initial response was largely due to invitations which Pastor Hoog sent to people whose names had been submitted by ULCA pastors in the Chicago area. The enthused pastor said that close to 70 persons have already expressed a desire to join the new church as charter members.

Contributions to the annual All-Lutheran Food Appeal in Illinois ran well ahead of last year's figure. Twenty-two railroad cars of shelled corn had arrived at the Decatur processing center by the middle of December. Last year's total was 16 carloads. Each carload represents approximately 2,000 bushels, which will be processed into corn oil and syrup, and shipped overseas for Lutheran World Relief.

Needy families abroad will also benefit soon from the more than 100,000 pounds of clothing gathered through the annual Thanksgiving Clothing Appeal in the Chicago area. The Lutheran Council of Greater Chicago, which conducts the appeal, reported that more churches participated this year than ever before. Thirty volunteers worked all day Dec. 11 at the council warehouse, carrying and sorting the clothes.

Edward Swensen, chairman of the Lutheran Council's Boy Scout Committee, reports that 92 Pro Deo et Patria awards have been made to Chicago area boys who are members of troops sponsored by Lutheran churches. Out of 1,394 scouting units in the Chicago area, Lutheran churches sponsor 188, the largest number of any Protestant denomination.

REDEEMER CHURCH, Centralia, the Rev. Albert F. Nyland pastor, dedicated its new $64,000 superstructure Nov. 21. It had worshiped in a basement since organization

ADVENT CHURCH, DETROIT
Perseverance won

in 1920. The new church, of colonial d sign, was constructed with a combinati Sunday school and overflow room at t rear of the nave. The church also has t first air-conditioning system in any Illin Synod church.

Participating in the dedicatory servic were President Harmon J. McGuire of t Illinois Synod, President William A. Hov of the Southern Conference, and three the four men who went from this chur into the ministry—Pastor Paul Valentin of St. Paul's Church, Brooklyn, N. Y.; P tor William D. West of Mt. Calvary Chur DeSoto; and the Rev. Lawrence E. Oe reich of the Fairview-Wiley parish, Fa view.

GRACE CHURCH, Virginia, the Rev. Will M. Allen pastor, celebrated its fifth anniv sary, Dec. 12, with President McGu speaking. The church was the first chu organized after Dr. McGuire assumed presidency of the Illinois Synod . . . Peter's Church, Chicago, the Rev. Freem A. Kunz pastor, dedicated its new chin on Christmas Day. They were installed preparation for the congregation's 60th niversary in 1955.

THE ILLINOIS SYNOD'S annual home m sion pastors' conference was held Nov. at the LaSalle Hotel, Chicago. Theme t year was "Evangelism." Speakers inclu Pastor Marcus F. Otterbein of North A tin Church, Chicago; Pastor Glenn G. C bert of Faith Church, Glen Ellyn; Pas

INTERIOR OF ADVENT CHURCH
Two services needed

K. Bruno Newmann of Luther Memorial Church, Chicago; and Pastor A. Howard Weeg of Glenwood Church, Toledo, Ohio.

THE STUDENT ASSOCIATION of the Chicago Seminary, Maywood, has announced that Prof. R. R. Caemmerer of Concordia Seminary, St. Louis, will deliver its second series of the Passavant Lectures Jan. 11 at the Maywood Seminary. His subject will be "Craftsmanship in Preaching."

MICHIGAN

Churches Need More Room

By CLYDE G. STEELE

DETROIT—Steady growth of Lutheran congregations in Michigan is producing a space problem. Almost one third of the Michigan Synod congregations are in the beginning, middle, or ending of building programs.

After worshiping six years in a school, Advent Church, Detroit, dedicated its building Dec. 12. There had been a two-year delay in getting final approval of the construction plans. Members remained faithful during the long postponement, and now attend in such numbers that two services each Sunday morning are necessary.

Holy Communion Church, Detroit, held dedication services Dec. 19. Dr. Clarence Stoughton was the speaker. Seating capacity in the church was increased to accommodate 150 persons more. Church offices and seventeen rooms were added to the parish building. To give the congregation a compact new property, the parsonage was traded for one nearer to the church.

The new Nativity Church, Roseville, is under construction. Trinity Church, Kalamazoo, has purchased property adjacent to the church to provide for a parking lot and a new parish building. Groundbreaking for Faith Church, Grand Rapids, is planned for the near future. The new church will seat 325 and cost $114,000. Christ Church, Detroit, purchased property for parking and a parsonage for the pastor; St. Matthew's Church, Allen Park, has purchased a church site and is undertaking a building fund campaign.

More than 100 National Lutheran Council pastors and laymen met at the Sheraton-

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MICHIGAN . . .

Cadillac Hotel in Detroit, Dec. 14-16, to consider how the church can meet the problems of "Mid-Century Mobility." Each year 30,000,000 people are on the move. Delegates to the conference discussed what the church can do to better serve this mobile society. Dr. Paul Empie, Dr. F. Eppling Reinartz, Dr. H. Conrad Hoyer and D R. H. Gerberding were among discussio leaders.

Fifty pastors, priests and rabbis, togeth with fifty CIO-AFL leaders, have forme the Religion-Labor Conference of Metr politan Detroit. These men meet once ea month to exchange views on themes of inte est to all. Victor Reuther (CIO) will lea the discussion in January.

Luther Memorial Church, Detroit, cor pleted a financial campaign under the sloga "Missions for Michigan" designed to refur synodical loans ahead of time. $3,000 w needed to redeem notes due in 1961, b $4,000 was raised by the congregatio Olivet and Cross of Glory churches in D troit, Faith Church in Grand Rapids, ar Immanuel Church in Jackson have adopt the same advance-payment plan to enab the synod to purchase mission property.

St. Paul's, Detroit, and Trinity, Kalam zoo, celebrated golden anniversaries duri the past month.

The Rev. Richard I. Knudsen, pastor Good Shepherd Church, Detroit, has be elected pastoral advisor for NLC studer at Wayne University for 1955. Pastor Knu sen was formerly a member of the depa ment of religion at Howard Universi Washington, D. C.

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NEW ENGLAND

Lutherans Buy a Church In New Hampshire

By HERBERT D. HRDLICKA

BRIDGEPORT, CONN.—The first Uniti Lutheran congregation in New Hampshi —still in process of formation—already h a church. Christ congregation in Littlet has bought a building vacated by a Unitari congregation. The Rev. Frederic J. Teic mann is pastor.

The congregation was aided by Luth ans from outside the area in purchasing t building for $10,000. Reformation Chur in Rochester, N. Y., contributed $1,2

(*Continued on page 44*)

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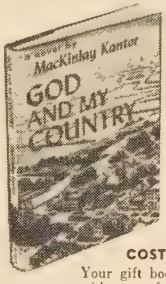

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NEW ENGLAND . . .

Mr. Henry Beisler sent $500 to help pay for a new heating system.

THE EDUCATIONAL RALLY of the State Luther League was held on Dec. 5 in First Church, Norwich. Host pastor Carl Storek spoke on Christian primary education. Dr Martha Storek, dean of women at Gettysburg College, dealt with problems concerning Christian higher education.

After Reformation Church and St. John Church in New Britain had united in Thanksgiving Day service on Nov. 25, Pastors Stanley H. Knull and Otto Plageman led a motorcade to the site of the new church building for Reformation congregation to witness the cornerstone laying.

The Rev. William Fairman of Emanu Church, New Haven, appeared on televisio (WNHC—channel 8) recently to describ the "Grace Cards" to be placed in re taurants for those who wish to offer praye before meal. Some 20,000 cards were di tributed in the area for those of all faith

The new building for the Home for th Aged in Southbury was opened Jan. 1. D Conrad Reisch of Bridgeport is presider of the board. Mrs. Pauline Burstein matron.

A NEW MISSION FIELD has been approve in Norwalk and awaits the call of a pasto

Grace Church, Stratford, has prepare plans to make available additional Sunda school space at a cost of $15,000. The con gregation was organized in 1946 and erecte a church and parsonage since that time.

NORTH CAROLINA

Thousands Are Attracte By Christmas Pageant

By DAVID F. COOPER

HICKORY—When St. James' congregatio Rockwell, presents its yearly Christm pageant, thousands gather on the lawn the church.

The St. James' property is bordered b two highways. Many passing motorists, well as local residents, witness the present tion each night during Christmas week.

Before the brilliantly lighted stable scen members of the congregation act out th drama while music and narration are playe over the public address system. Sets ha been designed, costumes made, and lighti

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ffects installed under direction of Pastor . P. Fisher, Jr.

THERE WERE 300 present for the North arolina Brotherhood convention Nov. 16 t Emmanuel Church, High Point. Speakers ere the Rev. Frank K. Efird of Salisbury, he Rev. Leroy Trexler of Cherryville, and Ir. Merwyn C. Fuss, Taneytown, Md., resident of the ULCA Brotherhood.

Mr. A. W. Fisher, vice president of Can- on Mills, and chairman of the North Caro- na Brotherhood Loan and Gift Fund com- ittee, announced that Brotherhood men ad contributed $41,844.29 to the $250,000 oundation providing interest-free loans and ifts for home mission development in the ynod. Certificates were awarded to Dr. acob L. Morgan, president emeritus of the ynod; Dr. W. K. Mauney, King's Mountain ndustrialist; and Mr. Avery R. Rhyne, rocery broker, for leadership in promoting ie fund.

Brotherhood officers are: M. Allen Fritz, resident; G. Dewey Arndt, vice president; ohn J. Lentz, secretary; Joe Ridenhour, ssistant secretary; Leonard Rhyne, treas- rer; Virgil S. Weathers, extension secre- ry; Leonard Moretz, loan and gift treas- rer; Leon M. Rivers, statistical secretary; ember-at-large of executive committee, red R. Smyre.

A CAPACITY CONGREGATION attended the rnerstone laying of Messiah Church, ickory, in the Longview area, Oct. 24. Dr. L. Conrad preached the sermon. More an 2,000 inspected the new building, re- ntly completed at a cost of $46,000.

CHURCH OF THE ATONEMENT, North ilkesboro, recently purchased a three-acre t in the Forest Hills section of the city r a proposed church and parsonage. The st was $17,750 . . . HOLY TRINITY CHURCH, leigh, which serves North Carolina State ollege, plans to launch a $325,000 building ogram in 1955, beginning with the erec- n of an educational and fellowship build- g to be located two blocks from the state hool.

CHRIST CHURCH, Charlotte, was the sec- d mission to be organized in the synod this

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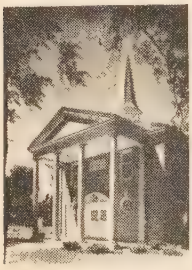

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NORTH CAROLINA . . .

year. Organization was held Dec. 5 at t Minnis auditorium of Queens College. Syn President Dr. F. L. Conrad officiated, a mission organizer, the Rev. Jacob Lackey, assisted.

St. Mark's Church, five miles west of Sa bury, was completely destroyed by fire Oct. 19. The fire was out of control bef being discovered and nothing could be s vaged. The congregation, under the dir tion of Pastor J. A. Seaboch, made imn diate plans for rebuilding their church.

The Rev. David F. Cooper, editor of *T North Carolina Lutheran* and correspond for THE LUTHERAN, will begin work as m sion developer for the Board of Americ Missions in Austin, Texas, Jan. 1. He signed as pastor of Good Shepherd Chur Brevard, which he organized in 1951.

The Rev. Charles S. Wessinger, pastor Grace Church, Thomasville, has been nam editor of the synodical publication.

The Rev. Frank Efird of Salisbury w become the North Carolina staff corr pondent for THE LUTHERAN.

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lawaiian Congregations rganize a Conference

By HOWARD L. LOGAN

Los Angeles—Growth of the Lutheran hurches in Hawaii has led to the organizaon of a Hawaii Conference within the Paific Southwest Synod.

Dr. Carl V. Tambert, synod president, rganized the conference during a twoeeks' visit to the islands.

Hawaii's Lutherans became affiliated with he ULCA in 1946 and since then have been art of the Pacific Southwest Synod's Northrn Conference, which includes northern alifornia and Nevada.

There now are five Lutheran congregaons with a total of 1,200 members in awaii. Church leaders expect that the umber of congregations will be doubled or ipled within five years.

The Rev. Fred Rangeler of Beatrice, ebr., will become executive director of he California Lutheran Home for the Aged t Alhambra, effective Jan. 15. The home owned by the synod. Enlargement of the ome is planned. Pastor Rangeler succeeds r. Oak W. Ebright who resigned to accept call to Salem, Oregon.

Missions in the synod engaged in building rograms will be visited during January by r. Elwood L. Bowman, director of Church xtension of the Board of American Misons.

Among the congregations: Ascension hurch, Baldwin Park, has called the Rev. enry Scherer of Los Angeles as its pastor. e will begin his service Feb. 1 . . . The ev. George Attwood of San Francisco asumed the pastorate at Beverly Church, Los ngeles, Jan. 1 . . . First United Church, an Francisco, presented communion vesls to the new ULC mission at Walnut reek . . . Trinity Church, Long Beach, resented a $500 gift to its sister congregaon Gloria Dei . . . Cornerstones were laid Faith Church, Phoenix, Ariz., and Christ hurch, San Diego, Calif.

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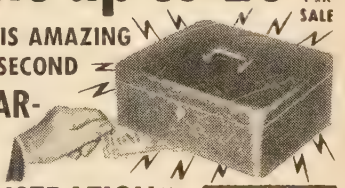

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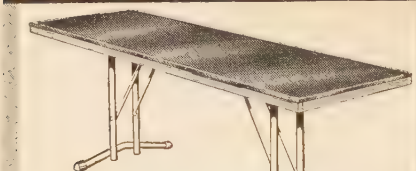

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RUDISILL, ALVIN. From Heidelberg Unive sity, Germany, graduate work. To Ho Trinity Church, Leonia.

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DEISHER, GEORGE R., JR. From St. John's Church, Homestead. To Holy Trinity Church, Kingston. 15 Church St.

HALLOCK, MAYNARD C. From St. Luke's Church, Reading. To Trinity Church, Pottsville. 301 N. 2nd St.

HORN, WILLIAM M. From Board of Parish Education, Philadelphia. To St. John's Church, Overbrook, Philadelphia. 6118 Columbia Ave.

SHEARER, THOMAS E. From Immanuel Church, East Lansdowne. Retirement. 1031 Seminole Ave., Clermont, Fla.

VOELLM, GUSTAVE A. From Teutsch Church, Cleveland, O. To St. Petri's Church, Tacony, Philadelphia. 6812 Jackson St.

DECEASED

Frederick Emil Motzkus

The Rev. Frederick E. Motzkus died Nov. 1 in Hebron, Ill., at age of 68.

He was born in 1886 in Freeport, Mich., nd graduated from Northwestern Lutheran cademy and College in Watertown, Wis., nd the Lutheran Seminary in Milwaukee.

He was ordained in 1909, serving congregations in South Dakota and Nebraska efore coming to Wartburg Synod as pastor f St. Paul's in Medford, Wis., and St. lark's in Batesville, Ind. For a few years e served Zion in Princeton, Iowa, of the owa Synod and in 1950 came to St. John's Hebron, Ill.

He is survived by his wife, the former ydia Schumann, and two daughters, Mrs. nton Toft and Mrs. Stanley J. Anderson.

The funeral was in St. John's Church, ebron, in charge of Pastor Leland Urlaub id Dr. R. R. Belter Nov. 24. Interment as in the Scandinavian Cemetery at Rockrd, Ill.

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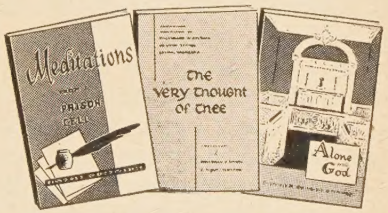

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IN CONCLUSION . . . . . .

WHEN A MAN is convicted of a crime, the law insists he must be punished. Christian faith operates on a higher level. It says that no matter how serious the wrong-doing, when a man repents he is forgiven.

Policemen and courts have the duty of maintaining some sort of justice. The punishment they inflict is supposed to teach people that "crime does not pay." Jails keep some criminals out of circulation some of the time, but they can't inspire evildoers with desire to be new people. Most of the people in prison are sullenly resentful of the sentences they received.

Christian faith lifts the human situation high above prison walls. We don't face lawyers or judges, but God. Before him we are all guilty. In the past year we have committed uncounted sins. They may not be crimes which the government thinks must be punished. But, before God, they are serious.

Before God we must plead guilty. We have been proud, covetous, lacking in love. The old year, guttering out on Dec. 31, was stained and scarred. We are responsible. A man wrote a poem about being "a stranger and afraid, in a world I never made." But we made the world what it became in 1954. It wasn't Senator McCarthy or the Communists who alone were responsible. All of us, added together, the criminals and the careless, the pretenders and the pious, put in a share of evil.

BUT THERE IS FORGIVENESS, complete, open-handed, eternal, when we accept the verdict — guilty — and when we humbly ask God for a new birth in his likeness. This miracle of God's grace, repeated every new morning and every new year, is the motive power by whic we live.

If we aren't convinced we are sinner there is nothing we know we need fro God. We have to be satisfied with imita tion Christianity, which consists in b lieving that by saying our prayers Go can be compelled to take especially goo care of us. There are some people wh go to church (at least when the weathe is good), as a means of staking out claim for special favors which they ma occasionally need.

But Christian faith, when it is rea doesn't make any special claims. Ou generous God will take care of us as h sees fit. All we ask is to be absolved o our failure to live according to his wi

THERE'S NOTHING UNUSUAL about b ing a sinner. Everybody has been on Some get caught in more obvious sin than others.

But our whole record is cancele completely erased, as of this mome when, as our Saviour taught us, we a for forgiveness. We won't have to run u a bill with the psychoanalyst. We a healthy minded when we learn how "th old Adam in us is to be drowned an destroyed by daily sorrow and repen ance" so we may come forth as ne people each day.

It's only Christians who can reall celebrate the New Year. This is the Ye of Our Lord 1955, meaning that in 195 there is no guilt held over from yeste day, no unatoned sins. As Protestant we aren't even required to go to purg tory. The bells at midnight mean wh they say. Our risen Lord meets us the doorway of new opportunity to li in his love.

—ELSON RUFF

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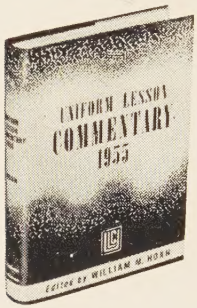

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